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CONSTRUCTIVE BIBLE STUDIES

EDITED BY

ERNEST D. BURTON

STUDIES IN THE GOSPEL ACCORDING TO MARK

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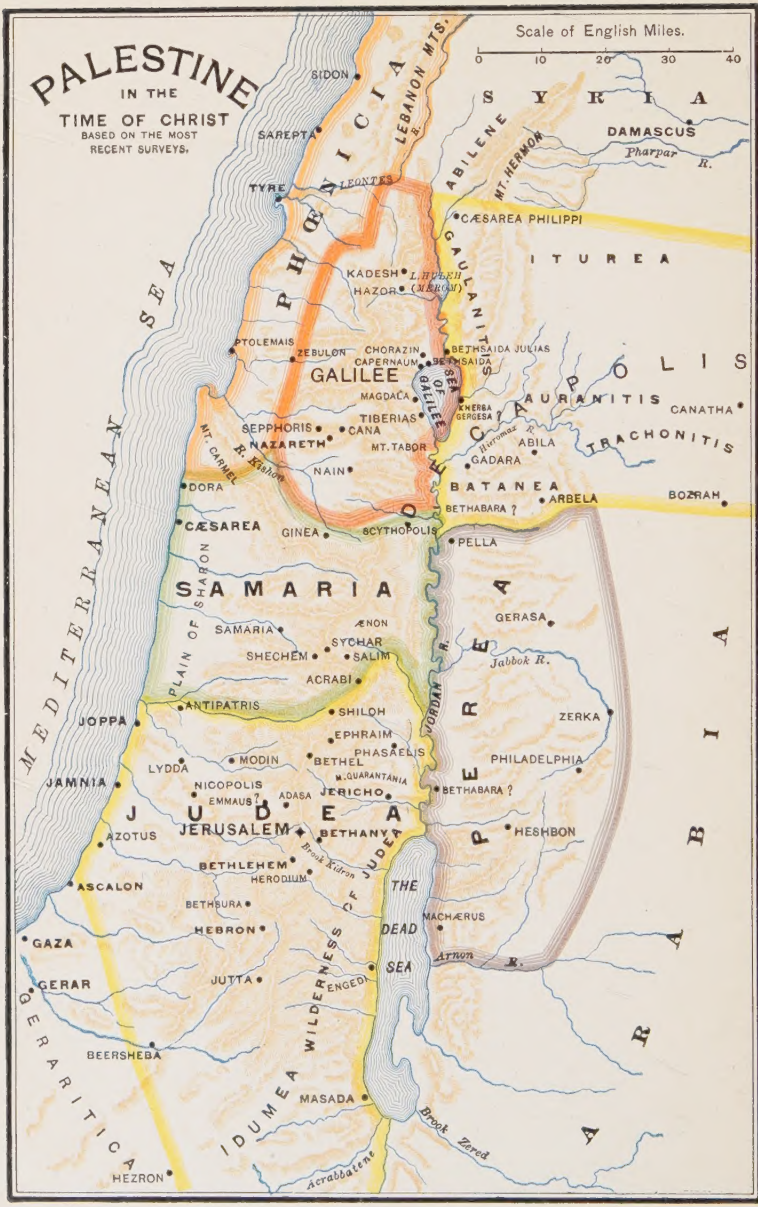

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Studies in the Gospel According to Mark

FOR THE USE OF CLASSES IN
SECONDARY SCHOOLS AND IN
THE SECONDARY DIVISION
OF THE SUNDAY SCHOOL

By

ERNEST DEWITT BURTON

Professor in
The University of Chicago

THE UNIVERSITY OF CHICAGO PRESS
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A FOREWORD TO THE PUPIL

This little book has been prepared and published with a twofold purpose: first, to help you, through the study of the Gospel of Mark, to acquire a knowledge of the life of Jesus and to come into sympathetic acquaintance with him; and, secondly, to help you to form the habit of coming to all the books of the Bible with the question: What does it mean? These two purposes will not at all conflict with one another, but each will help to fulfil the other. Every book is the expression of the thought of some person or persons. That thought is the meaning of the book. If that meaning is good and valuable, the book is good and valuable. If we are to get from the book that in it which is good and valuable, we must find out its meaning. Having found this meaning we must, if we would gain the largest good from the book, lodge it in our minds, make it our own, that when we find ourselves in those circumstances to which this truth is applicable, it may be at hand, a guiding influence to shape our conduct and mold our lives.

How to find the meaning of the Gospel of Mark, section by section, and finally as a whole, this book will try to show you. But one or two things may well be emphasized at the outset.

First, begin your study of each section—the teacher will indicate how many sections are to be studied for a given lesson—by reading the Scripture text of the section through attentively, making it your aim to discover as fully as possible the thought of the writer, or of the speaker whose words he records. Attentive reading will give you much of the thought of the passage.

Secondly, if there are in the section any words or phrases the meaning of which you do not know, or the reference of which you do not understand, look up these words or phrases in the Dictionary at the end of the volume. Then read the section again to see if, with the meaning and reference of these words in mind, the meaning of the passage is clear to you.

Thirdly, if the meaning is still not wholly clear to you, try to frame a definite question which will express what you need to know in order to grasp the whole meaning of the passage, and then look through the Explanatory Notes on the section, and see if these notes will furnish you the needed information. If you still lack something of a clear understanding of the passage, write down your question and refer it to your teacher, or some other person who is competent to answer it.

Fourthly, with these questions answered as fully as you can answer them before going to the class, read the passage attentively again, storing

its words and meaning in your memory, and thinking them over, so that you may gain from them whatever of helpfulness and suggestiveness they may have for you.

Fifthly, turn to the questions and answer them one by one, writing out the answers to those that are marked with *. Always use paper of the same size for these answers; write at the head of the sheet the number of the section and the Scripture reference as given in the book, the date of the Sunday when you are to hand in the paper, and your name. These papers are to be handed to the teacher, who will correct them and return them to you the following Sunday. When you receive them back, look carefully over the corrections, and then put the papers away in a safe place. A large envelope properly labeled will be useful for preserving them. Or you may copy them, incorporating the corrections, in a blank book, placing the section number and the Scripture reference at the top of each group of answers. Give special attention to the review questions, that you may bind together the results of your study of the separate sections, and so at the end of your work have a good understanding of the book as a whole.

It is my earnest hope, as I am sure it will be that of your teacher, that the pupils who use this book will grasp by diligent study the thought of the Gospel, and by keeping toward

all that they thus learn an open and sensitive mind will acquire a good knowledge of the life of Jesus, a true acquaintance with him, and a sincere love for him.

PREFACE

TO THE TEACHER

Several years ago, being unable to find for a class of pupils in a Sunday school of whose instruction I had the general oversight precisely the kind of lessons which both the teacher of the class and I myself felt they ought to have, I undertook to prepare lessons for them week by week on the Gospel of Mark. Subsequently the same lessons were used in another class, and both teachers gave me the benefit of their criticisms. The work of revising the lessons thus prepared, completing them, and preparing them for the press has been carried forward, chiefly in the interstices of severer labor, for several years, and they are now published in the hope that they may fill a place of usefulness in the teaching of the Bible.

The editors of the series in which this volume appears hold the firm conviction that the Sunday school should have a curriculum of study, based on thorough knowledge of the Bible and intelligent understanding of the principles of teaching. Such a curriculum will, in the nature of the case, be graded both with respect to the Scripture material employed in its successive years and in respect to the method of using this material. The Epistle to the Ephesians cannot profitably be employed in

teaching children six or seven years old, nor are children of that age ready for broad historical generalizations.

Though well aware that experience is likely to call for modification of any curriculum that, with the limited experiments that have yet been made in Sunday-school teaching under a graded curriculum, can now be framed, the plan which has most commended itself to the editors of this series, as a working scheme on which to undertake the preparation of the text-books for such a curriculum, is the following:

I. THE ELEMENTARY DIVISION

The Kindergarten.—Elementary moral and religious truths conveyed through the medium of the simple story, and made real to the child by his having immediate opportunity to express in play or picture-work his idea of the truths presented to him.

Grades 1–3.—Stories and verses from the Bible, with free use of pictures for purposes of illustration.

Grade 4.—The books of the Bible: an elementary course in Biblical Introduction intended to give the pupils a true conception of the Bible as a collection of religious books of varied literary form and specific purpose, including reading of appointed portions and the memorizing of selected passages. Such a course should, availing itself of the narrative character of much of the Biblical literature, and of the historical setting of that which is not narrative in character, cast its instruction very largely in story-form, and so adapt it to the stage

of intellectual development which the pupils for which it is intended have reached.

Grades 5-7.—Biblical biography, including the lives of Old Testament heroes, of Jesus, and of the apostles.

II. THE SECONDARY DIVISION

Grades 8–10.—Studies of separate books of the Bible; *e. g.*, the Gospel of Mark and the Epistle to the Philippians; the first book of Samuel, and one or more of the Minor Prophets.

Grades 11–14.—Biblical history, including both events and teaching: a year and a half on Old Testament history, a year and a half on the life of Christ, and a year on the apostolic age.

III. THE ADULT DIVISION

Elective courses.

The present book falls under Division II. It is intended for classes of the eighth to tenth grades, and for pupils of a similar degree of advancement in academies and other schools in which instruction in the Bible is given, or in the home. In the preceding stages of the curriculum, as marked out above, the unit of instruction, so to speak, is at first the story, lodged in the child's quick and retentive memory, and made the vehicle of religious instruction. Thus far he knows the Bible only in detached fragments, and his horizon is in each case limited to the single nar-

rative. Next he is given (in the fourth grade) a bird's-eye view of the whole Bible, and gains some impression of the richness and variety of its contents. Then the life-story of an individual is made the unit of study, and for a period of three years, in a series of simple biographical studies, the pupil makes the acquaintance of the great men of the Bible. He is presently to pass to a constructive study of Biblical History in its successive periods, in which the books of the Bible are to be the sources for such constructive historical work. As the stepping-stone to this historical study in which the pupil shall build up the great history of divine revelation through prophets, Christ, and apostles, this book, and others of a similar kind which it is hoped will follow it, take each a single book of the Bible as the unit, and seek to find out its meaning.

Two specific purposes have been kept constantly in mind in the preparation of this volume. From the intellectual point of view, the aim has been to train the pupils in the proper way of approaching and using a book of the Bible; in short, to teach them in a simple and practical way the art of interpretation as applied to such books as those of the Bible. By no means losing sight of the religious aim which must pervade all Bible study in the Sunday school, I have endeavored to promote the achievement of that end by joining

with it in this particular book the intellectual purpose to illustrate, and by illustrating to teach, the art of interpretation. The importance of this has been, in my judgment, too little recognized in Sunday-school work. Rightly emphasizing the importance of making moral and religious impressions, yet impatient to make such impressions at once, we have overlooked the fact that it is precisely the facts and truths of the Scripture by which these impressions are to be made, and that these facts and truths are reached only by interpretation. For interpretation is simply the process of discovering the meaning of things; as applied to a book, the discovery of the thought of the writer of that book. The conviction that to help the pupils in our Sunday schools to acquire the interpretative attitude toward the books of the Bible would be to render to them a most valuable service, has controlled my work from beginning to end.

But the book has a specific religious purpose also, not divorced from its intellectual aim, but inseparably associated with it. For in the very process of learning to interpret the Gospel of Mark the pupils will at the same time acquire a thorough knowledge of one of those books which tell the story of the life and work of Jesus on earth. And than this there is, in the hands of an intelligent and spiritually sympathetic teacher,

no more effective means of bringing the pupil into real acquaintance with Jesus and leading him to become a true disciple of Jesus. Pupils of the age for which this book is intended are precisely at that stage of development in which biography—the life of the individual—makes its appeal to them. And of all biographies there is none more calculated to lead one to enter upon a true religious life than that of Jesus. The comparison of the different gospels, and the construction from them as sources of a connected life of Jesus, related, on the one hand, to the history of the Jews and of Old Testament revelation, and constituting, on the other hand, the first chapter in the history of Christianity, is a task for somewhat more mature minds. But the study of the life of Jesus—his deeds, his words, his character, as they appear in the simplest of the gospels—is precisely adapted to meet the needs of boys and girls from twelve to fifteen years of age, and to exert upon them the religious influence most calculated to lead them into a genuinely Christian life.

The Questions, though the last portion of the material under each section to be used in the study of that section, are, after the text of the Gospel itself, the center of the book. Though no classification of them has been introduced, both because I wished to make the structure of the book as

simple as possible, and because the classification would be of no special benefit to the pupil, they fall in my own mind into three classes—questions of attention, questions of investigation, questions of reflection and application.

Much of the *meaning* which it is the business of interpretation to find can be gained even by young pupils simply by giving attention to what stands written on the page. And the teacher who seeks to teach interpretatively must ask many questions which the pupil can answer by simply giving attention to the text before him.

But not all the meaning of a book will for every reader yield itself to mere attention. To attention must be added investigation. Many questions are asked in this book which a pupil twelve years of age cannot answer by looking at the text, however attentively. The Gospel of Mark does not tell where all the cities which it mentions are located, nor give the meaning of all the words that it uses, such as "forgiveness," "life," "Pharisees." How is the pupil to obtain the answers to these questions? In so far as they pertain to the meanings of words, a dictionary of the proper sort will furnish the answer. And just because, on the one hand, searching for these words in a dictionary slowly lodges in the pupil's mind the thought that he is looking for *meanings*, and, on the other, most pupils of the Sunday school do not possess the

kind of a dictionary which is needed for the study of this Gospel, this book contains a Dictionary, which undertakes briefly to define or explain those words of the Gospel which it may be supposed the pupil may not understand without such help. To direct the pupil's attention to the Dictionary and to cultivate the habit of using it, the words defined or explained are marked where they occur in the notes or questions with a †. The teacher is urged to insist upon the pupil looking up all such words in the Dictionary and fixing in mind the meaning of such words as are there defined, and the main facts about the persons and places there described. Indeed, the teacher should do what the book cannot well do—teach the pupil to form the habit of referring to the Dictionary to define or explain all words of which, on his first attentive reading of the text, he finds that he does not know the meaning or reference.

But not all the information which a young student needs consists in definitions of words or facts concerning persons or places mentioned in the Gospel. The necessary further information I have endeavored to supply in the Explanatory Notes. The pupil should be taught not to make these his first resource for the discovering of the meaning of the passage, but to turn to them only when neither his own powers of attention nor the help of the Dictionary give him the key to the

meaning of the passage under study. Used in this way they will also serve the purpose of suggesting to him matters that he may have so entirely overlooked as not even to have raised a question concerning them. Above all, let not the teacher fall into the mistake, or allow the pupil to commit the error, of thinking that the study of the Explanatory Notes is the study of the Gospel. It is the meaning of the Gospel, the thought of the writer, that is to be sought. The Notes are merely a last resource to assist in the achievement of this end.

But not even thus is our whole purpose in studying the Gospel attained. Were it so, questions of attention and investigation would be the only ones called for. But that the results of interpretation may really be appropriated by the student, made a part of his mental possession valuable for his moral development, he needs to reflect upon the facts and truths which interpretation gives him, and to consider how these truths concern him. And so there have been included, though without any special label, questions intended to lead to such reflection and to suggest such applications.

The Review Questions do not differ materially in aim from those which pertain to the separate sections; they simply deal with the Gospel in larger portions and finally with the whole book.

For true interpretation does not leave the book as a series of detached pieces, but, while breaking it into parts for study, seeks to bind them all together again into the unity which the book constituted in the mind of the author.

The Foreword to the pupil suggests how he should prepare his lesson. The teacher may profitably follow substantially the same method in the preparation of the weekly or daily lesson. He will do well, however, to prepare himself for the work as a whole by making himself familiar with the history of the Jewish people in the days of Jesus, that he may read the Gospel against the background of the times in which he lived, and to gain a larger knowlege of the Gospel of Mark than can be had by preparing the lesson week by week or day by day. For the former purpose he will find SEIDEL, *In the Time of Jesus*, or MATHEWS, *History of New Testament Times*, useful helps. One or both should, if possible, be read through before beginning to teach the present book. To gain the needful acquaintance with the Gospel, it should be read through repeatedly before beginning to teach it. Further help in the direction may also be gained by reading an "Introduction" to the Gospel, such as may be found in BURTON, *A Short Introduction to the Gospels*, or the appropriate chapters in LUCKOCK, *Special Characteristics of the Four Gospels.*

It scarcely needs to be said, but it is of the highest importance for the teacher to remember, that to his study of the Scripture, he should add sympathetic study of his pupils and a thoughtful consideration of the question how he can so bring the thought of the Gospel before his pupils that it shall help them to understand the life and teachings of Jesus and lead them to love and trust him as their Master.

The class exercise may consist in the practical repetition of the process of study, with the exception of the writing of answers to the Questions, or may be devoted to reading the text, asking the questions, and discussing the pupil's answers. The teacher who has prepared himself to teach in the spirit described above will not lack for opportunities to make his teaching religiously impressive. Often perhaps he will let the deed or teaching of Jesus make its own impression, yet he should always be alert to respond to the pupil's question or suggestion, and when opportunity favors, to deepen by a sympathetic and judicious word the effect of the Scripture on the pupil's mind. If the pupils have difficulty at first in grasping the method of study, it would certainly be wise to devote the class hour for a few Sundays to the study of the lesson, pupil and teacher together, the teacher having first made sure that he himself has learned the method.

The pupil's written answers should be handed to the teacher, who will carefully correct them at home, corrections and suggestions being made in writing, and the papers returned to the pupil the following Sunday.

Of the points already spoken of, three seem to the writer of sufficient importance to call for an additional word of emphasis, and suggestion to the teacher. First, do not let the study of the Notes displace, in the mind of the pupil or in practice, the study of the Gospel itself. Cultivate the habit of attentive reading of the Scripture as the beginning and basis of all the work done on the lesson, use the questions to stimulate attention and start investigation, the Dictionary and Notes to furnish answers to the Questions which attention alone cannot answer. Secondly, do not lose sight of the interpretative nature of your work. Your ultimate aim is the moral and religious well-being of the pupil; but you are to achieve this by bringing the truth before his mind, and that truth is to be reached by interpretation of the Gospel and to become effective by reflection. The teacher need not, probably ought not to, say much to his pupil about interpretation, but he will accomplish his best work for the pupil if he keeps his own ideals clearly before his mind, and seeks also by example more than by precept slowly to train the pupil to take the interpretative attitude. Thirdly,

do not neglect the pupil's written work. The writing of answers to a few well-selected questions each week furnishes the pupil a definite task and gives definiteness to the results of his study. The study of the answers by the teacher will help in the important task of understanding his pupil, gaining his point of view, gauging his mental progress; and judicious written criticisms on his answers will stimulate the pupil to make constant improvement. It is well to encourage the pupil to hand in his work on sheets of uniform size, and to preserve the corrected papers with the book itself; or, perhaps better still, to write out the answers after correction in a book provided for the purpose, and preserved with the text-book as a record of a real piece of Bible-study on his part. This will still further cultivate the feeling on the part of the pupil that he is doing work that is to be of permanent value to him, and tend to make it such.

The length of the lesson to be assigned is left to each teacher to decide. The Gospel is divided into such sections as seem to represent the divisions which the gospel-writer himself intended to make. The structure of the Gospel is indicated more completely in the Analysis printed on pp. 231–34. Each teacher must decide each week how many sections his pupils can successfully study.

With the consent and approval of the Uni-

versity Presses of Oxford and Cambridge, publishers of the Revised Version of 1881, and owners of the copyright in the British Dominions, the text of that version of the gospel of Mark has been employed in this book. It is reprinted without change, save that, the better to adapt the book for the use of those for whom it is intended, some of the more technical of the marginal readings have been omitted, and a few, of a simpler kind, added, and that in one or two instances the division of the text into paragraphs has been modified.

In the earnest hope that this book may contribute somewhat at the same time to the cultivation of the habit of searching for and finding the meaning of the books of the Bible, to a true knowledge of the life of Jesus, and to a sincere faith in him, this book is offered to my colleagues in the teaching of the Bible, especially in the Sunday school.

THE GOSPEL ACCORDING TO S. MARK

EXPLANATORY NOTES

"The Gospel according to S. Mark": These words were not, of course, written by the author of the book, and are no real part of it. Copyists who in ancient times transcribed the book, knowing that it was commonly ascribed to Mark, placed at the top of the page the words "According to Mark," and those who in later times copied the Gospel followed the example of these ancient scribes, but somewhat enlarged the ancient title, writing it, "The Gospel according to Mark." The form found in the English Revised Version (from which the title at the top of our page is taken), "The Gospel according to S. Mark" (S. stands for Saint), comes down from the earlier English versions. The American Revised Version places the words "The Gospel" before all the gospels as a common title covering them all, and at the beginning of the several gospels uses the old short title, "According to Matthew," "According to Mark," etc. The phrase "according to Mark" means "as told by Mark." "Mark" undoubtedly refers to the John Mark spoken of in the New Testament (Acts 12 12, 13 5, 13; Col. 4 10; Philem. 24; 1 Pet. 5 13; 2 Tim. 4 11). The title "The Gospel according to Mark" describes the contents of the book as the good news (about Jesus) as told by Mark; or, as we should perhaps say, Mark's version of the gospel story. Before we take up the study of the book itself, it will be well to learn something about Mark, and how he learned the story of Jesus' life. The expression used by Peter in 1 Pet. 5 13, "my son," probably means that Mark became a Christian under Peter's influence. Besides the passages cited above, which the student should look up and examine, there is a tradition, repeated in slightly different

form by various Christian writers of the second century and later, that Mark wrote his gospel under the influence of Peter, obtaining the facts chiefly from him.

QUESTIONS

(1)* Whose name stands at the head of our second gospel? (2) Who first placed it there? (3)* What does the phrase "The Gospel according to Mark" mean? (4) Does the author give his name in the book itself? (5) How did those who were responsible for putting the name of Mark on this book get their information? (6) What books of the New Testament contain the name of the author? (7) The Mark who wrote this gospel being undoubtedly the one mentioned in the New Testament, what do Acts 12 12 and Col. 4 10 show about his home, family, and full name? (8) What is the first Christian work that we know of his doing? See Acts 13 5, 13. (9) Was Mark ever associated with Paul again? See Col. 4 10, Philem. 24. (10) With what other apostle was Mark also associated? See 1 Peter 5 13. (11) What does Peter mean by calling him his son? (12) What is the latest mention of Mark in the New Testament? See 2 Tim. 4 11. (13) In view of these facts, is it probable or improbable that the ancient tradition that Mark wrote his gospel under the influence of Peter, that is, got his facts from Peter, is correct? (14)* From the passages cited above (Acts 12 12, etc.) write a sketch of the life of John Mark.

* For the meaning of this sign prefixed to the questions, and of † attached to words in the notes, see the *Foreword to the Pupil*, p. xv, and the *Preface*, p. xxiv.

SECTION I

THE PREACHING OF JOHN THE BAPTIST, 1:1-8

1 The beginning of the gospel of Jesus Christ,
[1]the Son of God.

2 Even as it is written in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;

1 Some ancient manuscripts omit *the Son of God.*

EXPLANATORY NOTES

Vs. 1, "the beginning of the gospel"†: The word "gospel" as here used refers especially to the facts of Jesus' life which are good news to men. In Mark's mind the gospel-story begins with the public work of John the Baptist and Jesus' entry on his ministry. Compare what Peter says, Acts 1 22, about the facts which an apostle needed to know of his own knowledge. See also Acts 10 37. Matthew and Luke, writing a little later than Mark, include the story of Jesus' birth. "Of Jesus Christ": *i. e.*, concerning him; he is the subject of the good news. "The Son of God": The first line of the gospel tells whom Mark believes Jesus to be and expresses his faith in him. Vs. 2, "in Isaiah the prophet": The first part of the quotation, the remainder of this verse, is really from Mal. 3 1; the quotation from Isaiah (40 3) begins with vs. 3. Mark combines the two quotations which so aptly describe the mission of John the Baptist. In the passage from Malachi, the prophet, addressing a people who profess to be very anxious for the coming of the Lord, says that God will send his messenger before him to prepare the way for him, and then he himself will speedily come, but for judgment. In Isa. 40 3 the prophet predicts the return of Israel from captivity in the poetic announcement that

The voice of one crying in the wilderness, 3
Make ye ready the way of the Lord,
Make his paths straight;
John came, who baptized in the wilderness and 4
Forgiveness preached the baptism of repentance unto [2]remission of sins. And there went out unto him all the 5
country of Judæa, and all they of Jerusalem; and
they were baptized of him in the river Jordan,

Jehovah is coming home to his land. In dramatic language he represents himself as hearing a voice bidding men prepare a road in the desert, a highway for our God. So, Mark says, John is God's messenger who precedes the Christ in whose person God comes; he is a voice announcing the coming of Jehovah. Vs. 4, "John came," etc.: This short verse tells the place of John's work, the two parts of his work, preaching and baptizing, the substance of his message, and what his baptism stood for. "Baptism of repentance": a baptism which expresses in outward act an inward repentance.† "Unto remission† of sins": in order to obtain forgiveness† of sins. It was because the baptism expressed repentance that it secured forgiveness. Vs. 5, "all the country of Judea": not of course literally all the people, but multitudes of them. "Confessing their sins": acknowledging that they had sinned. Vs. 6, "camel's hair": a coarse cloth made of the long, coarse hair of the camel; it was used also for making tents, and is still in use in eastern countries. "Locusts": an insect much like a grasshopper. "Wild honey": probably the honey of the wild bee (*cf.* 1 Sam. 14 25, 26; Judg. 14 8). This description shows that John was a poor man, and that he lived apart from other men, having no need to visit the towns for either food or clothing. *Cf.* Luke 1 80. Vs. 7, "there cometh after me he," etc.: John does not say *who* this is;

6 confessing their sins. And John was clothed
with camel's hair, and *had* a leathern girdle about
7 his loins, and did eat locusts and wild honey. And
he preached, saying, There cometh after me he
that is mightier than I, the [3]latchet of whose shoes
8 I am not worthy to stoop down and unloose. I
baptized you with water; but he shall baptize you
with the [4]Holy Ghost.

3 *thong of whose sandals*

4 *Holy Spirit*, and so throughout this book

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he only describes him. "Mightier than I": able to do a kind of work which I cannot do. "Latchet of whose shoes": better, thong of whose sandals, *i. e.*, the narrow strap by which the sandals were fastened on. Vs. 8, "water . . . . Holy Spirit": The one baptism touches the body and is the outward sign of a spiritual fact; the other actually reaches the soul and accomplishes a real result.

JOHN THE BAPTIST, AS PAINTED BY ANDREA DEL SARTO

QUESTIONS

(1) What does the word "gospel" mean? (2)* In what sense is the gospel told in this book the gospel of Jesus Christ? (3) What makes this story a

gospel (good news)? (4)* With what event does Mark regard the gospel-story as beginning? (5) How does this agree with Peter's thought expressed in Acts $1^{21, 22}$; 10^{37}? (6)* With what does Matthew begin his gospel? (7)* With what does Luke begin his? (8)* With what does John begin his? (9) What title does Mark add to the name of Jesus? (10) What title is added in the beginning of Matthew? (11) From what books of the Old Testament are the passages in vss. 2, 3 quoted? (12) Look up these passages (Isa. 40^3 and Mal. 3^1) and tell what they mean in their original connection. (13) To whom are they applied by Mark, and how do they describe him? (14)* Where did John preach? (15)* What was the subject of his preaching? (16)* What is repentance? (17) Why is John's baptism called a baptism of repentance? (18) With what was the baptism accompanied (vs. 5)? (19) What were they to obtain who repented and received baptism? (20) How many people came to John to be baptized? (21)* What is the exact meaning of "camel's hair"? of "locusts"? of "wild honey"? (22) Why, do you suppose, did John adopt this way of living? (23) Form for yourself a picture of John as he preached. (24)* What did John say about the one who was to come after him? (25) What did he mean by his words in vs. 7? (26) What is the difference between John's baptism in water and Jesus' baptism with Holy Spirit? (27) What part of John's preaching applies to us today? (28)* Write a description of John's appearance and way of living. (29) What sort of a man was he?

SECTION II

THE BAPTISM OF JESUS, 1:9–11

9 And it came to pass in those days, that Jesus
came from Nazareth of Galilee, and was baptized
10 of John [1]in the Jordan. And straightway coming
up out of the water, he saw the heavens [2]rent
asunder, and the Spirit as a dove descending
11 upon him: and a voice came out of the heavens,
Thou art my beloved Son, in thee I am well
pleased.

[1] Gr. *into*
[2] *rending*

EXPLANATORY NOTES

Vs. 9, "Nazareth† of Galilee"†: Here in this quiet town Jesus had lived for nearly thirty years. "Was baptized"†: Jesus recognized the message of the prophet to the nation as a message of God to him also. "In the Jordan"†: the principal river of Palestine; see the map. At what point between the Sea of Galilee and the Dead Sea Jesus was baptized we do not know. People living in Palestine usually say that it was a little north of the Dead Sea, opposite Jericho. But it is more likely that it was farther north, nearer to Galilee. Vs. 10, "the Spirit as a dove descending": a sign of the bestowal of the divine Spirit on him preparing him for his great work. Vs. 11, "thou art my beloved Son": an expression of God's approving love and confidence, carrying with it also probably the assurance that he is the Messiah, who is to bring in the kingdom of God and save his people.

QUESTIONS

(1)* Where is Nazareth† (vs. 9)? (2)* If Jesus was baptized in the Jordan somewhat south of the Sea of Galilee, in what direction did his journey mentioned

in vs. 9 lie? (3) With what did the others who received John's baptism accompany the act (vs. 5, last clause)? (4) Why is there no mention of this in the case of Jesus? (5)* What did Jesus see as he came up out of the water? (6)* What did he hear? (7) Is there anything here to indicate that a multitude was present and saw and heard these things? (Luke 3^{21} only means that Jesus was baptized at about the same time with the people generally.) (8) Try to picture the whole scene to yourself, and then tell the story. (9) For whom were the descent of the Spirit and the voice from heaven chiefly meant? (10) What did they mean to Jesus? Was his private life now at an end? Were these things intended to prepare him for his public ministry?

SHEPHERDS FORDING THE JORDAN WITH THEIR FLOCKS

SECTION III

THE TEMPTATION IN THE WILDERNESS, 1:12, 13

12 And straightway the Spirit driveth him forth
13 into the wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

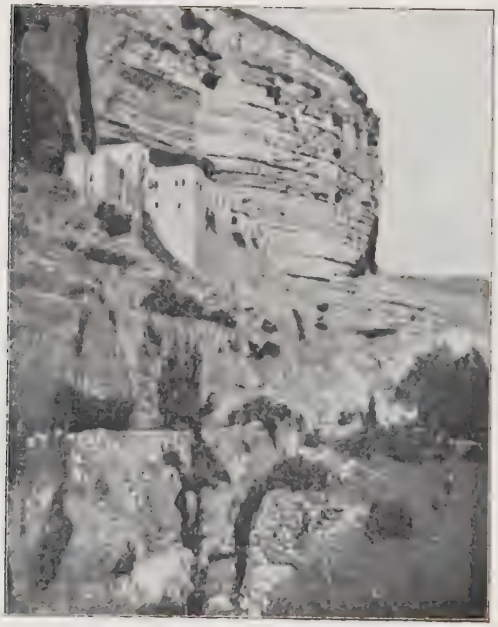
EXPLANATORY NOTES

Vs. 12, "the Spirit driveth him forth into the wilderness": Nothing could be more natural than that after such a vision of the Spirit descending on him and such a voice from heaven, he should wish to be alone, apart from men, to think over the work which he as God's beloved Son would have to do in the world. Vs. 13, "forty days, tempted of Satan": Matthew and Luke tell of three temptations which came at the end of the forty days. But Mark speaks of temptations throughout the period without mentioning any one in particular. The whole period of meditation was also one of temptation. As he thought of his work and the difficulties that he would meet, the tempter constantly sought to turn him away from it, or to suggest unworthy ways of doing it, ways that would not be perfectly right.

QUESTIONS

(1)* Where did Jesus go after his baptism? (2) Does the record tell just where this wilderness was? (3) Under whose impulse did Jesus seek the solitude of the wilderness? (4) Can you think of any reason why he should wish to be alone at this time? (5)* How

long did he remain here? (6) Who were with him? (7) Is there anything strange in his being *tempted* by *Satan* in the place to which the *Spirit* had sent him? (8) Will following the path of duty always prevent our being tempted? (9) What will it secure? (10)* Write in your own words the story of Jesus' baptism and temptation.



IN THE WILDERNESS OF JUDEA

SECTION IV

JESUS BEGINS PREACHING IN GALILEE 1:14, 15

14 Now after that John was delivered up, Jesus
came into Galilee, preaching the gospel of God,
15 and saying, The time is [1]fulfilled, and the kingdom [1] *completed*
of God is at hand: repent ye, and believe in the
gospel.

EXPLANATORY NOTES

Vs. 14, "delivered up": *i. e.*, put into prison. The reasons for this imprisonment are told in 6 [17, 18]. "Jesus came into Galilee": As Jesus' home had been at Nazareth, which is itself in Galilee, the expression "came into Galilee" either suggests that he had previously been living or working elsewhere for a time (see John, chaps. 2–4), or means that he left his Nazareth home to begin his work in the whole district of Galilee. Matthew mentions that he at this time took up his residence in Capernaum. Vs. 15, "the time is fulfilled": the time which according to the divine plan was necessary to elapse before the new age of the kingdom could begin. "The kingdom of God† is at hand": *i. e.*, is near. This means that a great forward step is about to be taken in bringing about the happy condition of things which this phrase denotes, when God should reign in the hearts and affairs of men. How this is to come about Jesus does not yet say. This he will unfold little by little.

QUESTIONS

(1) What is meant by the phrase "delivered up" (vs. 14)? (2)* By whom and for what was John put into prison? (3)* Into what region did Jesus go after John was "delivered up"? Locate Galilee† on the map and bound it. (4) What was the character of its

population? (5) What is the meaning of the statement that Jesus came into Galilee after John's imprisonment? (6)* With what phrase does the evangelist describe Jesus' teaching (vs. 14)? What does it mean? Study this carefully. (7) What two announcements of fact does Jesus make (vs. 15)? What do these announcements mean? (8) What two things does he definitely command (vs. 15)? (9)* In what way was the teaching of Jesus like that of John the Baptist? How was it different? (10) Could a message containing a reproof of sin and a command to repent be called a gospel?† Was John's preaching a gospel? If so, why? If not, why not? (11) Have we today a larger or smaller gospel than the Galileans heard from Jesus? (12)* Do these two commands of Jesus (vs. 15) apply to men of today as appropriately as to the Galileans?

A BOAT ON THE SEA OF GALILEE

SECTION V

THE CALL OF THE FOUR FISHERMEN, 1:16-20

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.
17 And Jesus said unto them, Come ye after me, and
18 I will make you to become fishers of men. And straightway they left the nets, and followed him.
19 And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also
20 were in the boat mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

EXPLANATORY NOTES

Vs. 17, "fishers of men": persons who should go out among men and skilfully draw them away from their previous associations, as a fisherman gathers the fish out of the sea. Of course, the figure of speech must not be pressed too far. Such fishers of men as Jesus would make these men would catch men to save them, not to destroy or to injure them. Vs. 18, "straightway they left the nets, and followed him": John 1 35-42 tells of their meeting Jesus before this, but they now left their business permanently to be his companions and helpers. Vs. 19, "James . . . . and John": It is generally supposed that the unnamed disciple in John 1 40 was John the son of Zebedee, the author of the narrative there. There is no mention of James having met Jesus before, but he may have done so,

or may have known him only from John. Vs. 20, "straightway he called them": gave them the same sort of an invitation which he had already given the other pair of brothers. Vs. 20, "with the hired servants": an indication both that Zebedee and his sons were not very poor men, so that it was something of a financial sacrifice for them to give up their business, and that the sons were not abandoning poverty-stricken parents who needed the support of their sons.

QUESTIONS

(1)* Locate and describe the Sea of Galilee (vs. 16). *Name some of the cities on its shores. (2) Had Simon and Andrew known Jesus before? (3)* What did Jesus mean by "fishers of men"? (4) Had James and John ever seen Jesus before? (5) What does vs. 20 imply as to the wealth or poverty of Zebedee? (6) What experience of men today would have much the same significance for them that this event had for the four fishermen? (7)* Did this following of Jesus mean that they must leave their business permanently? (8) To what office did Jesus afterward appoint these four men with others? (See Mark 3^{14-19}.) (9) Was this call such a one as Jesus gives to all men? If not, how does it differ from it? (10)* Are we all called to become fishers of men? (11)* What must we ourselves do before we can obey this call?

SECTION VI

A SABBATH IN CAPERNAUM, 1:21-34

21 And they go into Capernaum; and straightway
on the sabbath day he entered into the synagogue
22 and taught. And they were astonished at his
teaching: for he taught them as having authority,
23 and not as the scribes. And [1]straightway there
was in their synagogue a man [2]with an unclean
24 spirit; and he cried out, saying, [3]What have we
to do with thee, thou Jesus of Nazareth? art thou
come to destroy us? I know thee who thou art,

[1] *at this very time*
[2] *in the power of*
[3] Or, *What hast thou to do with us*

EXPLANATORY NOTES

Vs. 21, "Capernaum"†. "On the sabbath† day he entered into the synagogue"†: The sabbath was the principal day of synagogue worship, though services were also held on Mondays and Thursdays. "And taught": *i. e.*, delivered the sermon, as in Luke 4 20-27. Vs. 22, "astonished at his teaching": The next clause explains what it was in his teaching that surprised them, viz., that he spoke "as having authority, and not as the scribes"†. The scribes were accustomed to repeat the opinions of those who had taught before them, as some teachers and preachers today seem able only to repeat other men's opinions. Jesus taught with *authority*, with clear and firm conviction, and with no appeal to anyone else but God. See, for example, Matt. 5 22, 28, etc. Vs. 23, "a man with an unclean spirit": *i. e.*, a demoniac†. Vs. 24, "what have we to do with thee": See margin; it is as much as to say, "Let us alone." "To destroy us": See Matt. 8 29; Luke 8 31. "The Holy One of God": *i. e.*, the chosen of God, nearly equivalent to "the Christ." *Cf.* John 6 69; Mark 8 29; Luke 4 41.

or, *it*

the Holy One of God. And Jesus rebuked [4]him, 25
saying, Hold thy peace, and come out of him.
or, *convulsing* And the unclean spirit, [5]tearing him and crying 26
with a loud voice, came out of him. And they 27
were all amazed insomuch that they questioned
among themselves, saying, What is this? a new
teaching! with authority he commandeth even the
unclean spirits, and they obey him. And the 28
report of him went out straightway everywhere
into all the region of Galilee round about.

And straightway, when they were come out of 29
the synagogue, they came into the house of Simon

Vs. 31, "and she ministered unto them": served them, probably made ready and served the sabbath meal.

Vs. 32, "and at even": when the sabbath† ended. To have come to be healed before sunset, and so on the sabbath, would have been a violation of the law as the Pharisees interpreted it, and this not only because some of the sick would probably have had to be carried (*cf.* Mark 2 3), but because healing itself was forbidden on the sabbath. See John 5 10; Luke 13 14. "Possessed with devils": Wherever this phrase occurs, it must be understood to mean demoniacs, and when the word "devil"† occurs with the word demon in the margin, remember that it refers, not to the one devil, the tempter, but to one of the many demons who were believed to torment men and make them sick or crazy. "Suffered not the demons to speak": See vs. 25. There were probably two reasons why Jesus did not wish to have the demons announcing him as the Christ: First, such testimony from those whom the people regarded as evil spirits would have prejudiced them against him. Words of praise from such a source would not really commend him. Secondly, Jesus did not wish to turn the

30 and Andrew, with James and John. Now Simon's
wife's mother lay sick of a fever; and straightway
31 they tell him of her: and he came and took her
by the hand, and raised her up; and the fever
left her, and she ministered unto them.
32 And at even, when the sun did set, they brought
unto him all that were sick, and them that were
33 [6]possessed with devils. And all the city was
34 gathered together at the door. And he healed
many that were sick with [7]divers diseases, and cast
out many [8]devils; and he suffered not the [8]devils
to speak because they knew him.[9]

6 Or, *demoniacs*

7 *various*

8 *demons*

9 Many ancient manuscripts add *to be Christ.* See Luke 4 : 41

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thoughts of the people to the question whether he was the Christ at all as yet. They had so wrong an idea of the Messiah (the Christ) and his work that he was compelled to keep the fact that he was the Messiah in the background till they knew him (Jesus) better, and so could form their idea of the Messiah from what they saw him to be, not their idea of him from what they fancied the Messiah would be. Jesus' constant effort was to draw men to him by his own character and teaching rather than by large names or startling evidence. And it is still true that it is far more important for us to know and love Jesus as he really is than without such knowledge and love to apply to him titles, be they ever so high and ever so true.

QUESTIONS

(1)* Where is Capernaum? (2)* What was a synagogue? What was the character of the services? (*Cf.* Luke 4 16-27.) How did it differ from the temple? (3) What was it in Jesus' teaching that astonished the people? (4) State as accurately as you can how

his teaching differed from that of the scribes. (5)* What were some of the effects produced by demoniacal possession? (Mark 5^{2-5}; 9^{17-27}). (6)* What does the New Testament uniformly represent to be the cause of this condition? (7) What do the demoniacs mean by the words "The Holy One of God"? (8)* What was Jesus' way of dealing with these unfortunate people? Does he treat them as great sinners to be sternly reproved or as unfortunates to be relieved? To whom is Jesus' rebuke addressed? (9) What class of people known to us in modern times most nearly resemble these ancient demoniacs? (10) What are the most noticeable differences between the two classes of cases?

(11) What does vs. 29 imply as to the home of the men here mentioned? (12) What does the fact that they tell Jesus about the sick woman imply as to their expectation and faith? (13) What does the word "ministered" mean? Of what is the fact that she ministered to them an evidence?

(14) Why did the people wait till evening to bring their sick? (15)* What is the difference in meaning between "devil"† and "demon"? (16) Why does Jesus forbid the demons to speak? (17)* The miracles here narrated (1^{21-34}) are the first that are told in Mark. What is the common characteristic of all those for whom Jesus uses his power in this way? (18)* What is the evident motive of Jesus in all these miracles? (19) How far is his conduct an example that we can follow? (20)* Picture to yourself as vividly as you can this "sabbath in Capernaum," and then from memory write out the story in your own words. (21)* After reading Luke 4^{16-27} and Acts 13^{14-16}, and any other sources of information that you have at hand, write a statement of what the service of the synagogue included.

SECTION VII

A PREACHING TOUR IN GALILEE, 1:35–45

35 And in the morning, a great while before day,
he rose up and went out, and departed into a des-
36 ert place, and there prayed. And Simon and they
37 that were with him followed after him; and they
found him, and say unto him, All are seeking
38 thee. And he saith unto them, Let us go else-
where into the next towns, that I may preach

EXPLANATORY NOTES

Vs. 35, "a desert place": an uninhabited region in the country. It was solitude that Jesus wanted, an "inner chamber" (Matt. 6 6) in effect, though there were no walls around it and no roof over it but the sky. Vs. 37, "all are seeking thee": the people of Capernaum who had seen or heard of the events of the day before and who were doubtless eager to see other deeds of healing power. Vs. 38, "unto the next towns": which, because they had not seen him, or heard his message, *needed* him more than those that having seen him were eager to have him come back. Not those that desired him most, but those that needed him most, appealed most strongly to Jesus. With vss. 38, 39 begin what is often called "the first preaching tour in Galilee," because it is the first such tour distinctly recorded. But it is impossible to say just how many tours Jesus made, or that this was really the first. He was constantly going about Galilee preaching and teaching.

Vs. 40, "cometh to him a leper"†: The law required a leper to remain at a distance from other men (Lev. 13 45, 46). But this man's eagerness to be healed led him to disregard

there also; for to this end came I forth. And he 39
went into their synagogues throughout all Galilee,
[1] *demons* preaching and casting out [1]devils.

And there cometh to him a leper, beseeching 40
him, and kneeling down to him, and saying unto
him, If thou wilt, thou canst make me clean. And 41
being moved with compassion, he stretched forth
his hand, and touched him, and saith unto him, I
will; be thou made clean. And straightway the 42
leprosy departed from him, and he was made

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the law; nor did Jesus reprove him for doing so. "If thou wilt, thou canst": These words show of which the leper was more sure, Jesus' power or his kindness of heart. Vs. 41, "moved with compassion"†: impelled by pity. "I will": *cf.* the leper's words, "*if* thou wilt." "Clean": healed, well. Vs. 44, "see thou say nothing to any man, but go," etc.: The man's first duty was to present himself to the priest and get from him what practically amounted to a certificate that he was cured and fit to live with other people. But Jesus evidently desired not only that he should conform to this useful regulation, but that he should not go about telling of his cure, because this would attract attention to Jesus as a healer of sickness rather than as a teacher of truth, and so would hinder the work he wished to do. Jesus healed the sick as he had opportunity; being moved with compassion, and possessing the power, he could not do otherwise; but that was not his chief business. "The things which Moses commanded": See Lev., chap. 14. "For a testimony to them": These words express the purpose of going to the priest and presenting the offering; evidence would thus be given to them (people in general) that he was really healed.

43 clean. And he [2]strictly charged him, and straight- 2 Or *sternly*
44 way sent him out, and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testi-
45 mony unto them. But he went out and began to [3]publish it much, and to spread abroad the matter, 3 *tell everybody*
insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

QUESTIONS

(1)* What is meant by a desert place? Why did Jesus seek a place of this sort for prayer? (2) Why did he seek this opportunity for secret prayer? (3)* In Matt. 6 6 he bids his disciples enter into the inner chamber to pray; is his conduct here in accordance with the spirit of that injunction? (4) What does Jesus' conduct suggest to us as to our need of prayer? (5) What do vss. 32–34 suggest as the reason why the people of Capernaum were seeking Jesus? (6)* Why did Jesus wish to press on to the other towns? (7)* What does this show as to his estimate of the relative importance of healing and preaching the gospel? (8) What does the fact that Jesus left the people that wanted him, but had heard the gospel, to go to those who had not heard it, suggest as to the duty of Christians in carrying the gospel to those who have not heard it? (9) In view of Jesus' conduct, can we excuse ourselves from trying to send the gospel to regions beyond, on the ground that there is enough to do at home?

(10)* How extensive a preaching tour did Jesus make at this time? (11)* Of what Jewish institution did he avail himself in this work? (12) What two features of his work are especially mentioned? (13) How much time would be occupied in such a tour?

(14) What kind of a disease was the leprosy spoken of in the Bible, and what were the regulations of the Jewish law about lepers associating with the people? (15) How did the leper (vs. 40) show his faith in Jesus? (16) In what do the words of the leper in vs. 40 show that his confidence was strongest, in Jesus' power or in his kindness of heart? (17) How had he probably gained this confidence? (vss. 32–34)? (18)* What moved Jesus to help the leper? What does the word "compassion" mean? (19)* What does the fact that Jesus touched the leper (*cf.* Lev. 13 45, 46) show as to his regard for ceremonial precepts in comparison with compassion and mercy (*cf.* Matt. 9 12, 13)? (20) Was the leper ceremonially cleansed or actually healed? (21) Does vs. 44 mean that he was never to tell anybody what Jesus had done for him, or that he was now and first of all to hold his peace, and bear his testimony by showing himself to the priest? (22) What was the effect of his disobedience? (23) Are there times when silence is better than talk, and actions a better testimony than either? (24) What is Jesus' general injunction to us concerning bearing testimony to him (Matt. 10 32, 33)? (25)* Write out in your own words the story of Jesus' first recorded preaching tour in Galilee.

SECTION VIII

A PARALYTIC HEALED AND HIS SINS FORGIVEN, 2:1–12

1 And when he entered again into Capernaum
after some days it was noised that he was [1]in the
2 house. And many were gathered together, so
that there was no longer room *for them*, no, not
even about the door: and he spake the word
3 unto them. And they come, bringing unto him a
4 [2]man sick of the palsy, borne of four. And when
they could not come nigh unto him for the crowd,
they uncovered the roof where he was: and when
they had broken it up, they let down the bed

[1] Or, *at home*

[2] *paralytic*

A PALESTINIAN HOUSE

whereon the [2]sick of the palsy lay. And Jesus 5
2 *paralytic* seeing their faith saith unto the [2]sick of the palsy,
Son, thy sins are forgiven. But there were cer- 6
tain of the scribes sitting there, and reasoning in
their hearts, Why does this man thus speak? he 7
blasphemeth: who can forgive sins but one, *even*
God? And straightway Jesus, perceiving in his 8
spirit that they so reasoned within themselves,
saith unto them, Why reason ye these things in
3 *Which* your hearts? [3]Whether is easier, to say to the 9

EXPLANATORY NOTES

Vs. 1, "in the house"†: See the margin. Vs. 2, "about the door": Probably the house† was of the simplest kind, having but one story and but one room. Jesus was standing in this room, and the crowd filled, not only it, but the narrow street in front of the house, thus cutting off all approach to Jesus. If the house was built about a court, Jesus must have stood in one of the rooms, or under the roof that was sometimes built about the outer edge of the court; in that case the crowd filled the court and the passageway from the street. Vs. 3, "sick of the palsy": or, as we should say today, the paralyzed man, or the paralytic. "Borne of four": one holding each corner of the pallet on which he lay. Vs. 4, "uncovered the roof," etc.: They reached the flat roof by the outside staircase and easily dug through it between the rafters. When the opening was made, they passed the paralytic down to those who stood about Jesus within the room below. Vs. 5, "their faith": *i. e.*, of the five men; not simply that of the paralytic, since then the record would have said "his;" nor simply of the four bearers, for it is not likely that they would have brought the paralytic without his consent, or that Jesus would have pronounced his sins forgiven if he had not seen that the man himself had at least the begin-

[2]sick of the palsy, Thy sins are forgiven; or to
10 say, Arise, and take up thy bed, and walk? But
that ye may know that the Son of man hath
[4]power on earth to forgive sins (he saith to the [4] *authority*
11 [2]sick of the palsy), I say unto thee, Arise, take up
12 thy bed, and go unto thy house. And he arose,
and straightway took up the bed, and went forth
before them all; insomuch that they were all
amazed, and glorified God, saying, We never saw
it on this fashion.

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nings of faith. "Thy sins are forgiven†": Probably Jesus saw that the man himself was more burdened with his sin than with his sickness, and more anxious to be at peace with God than to be cured of the palsy. For it does not seem to have been Jesus' habit to bestow a spiritual blessing on one who had no desire for it or faith to receive it. See, for example, Luke 17 11-19. According to your faith, was Jesus' general rule of action in giving blessing to men. Perhaps the man saw in his sickness a punishment for his sin; perhaps not; in any case he wanted to be forgiven. Vs. 6, "scribes"†: This is the first time that the scribes have been mentioned as opposing Jesus, and as yet they only question his authority, do not directly deny it. Vs. 7, "blaspheme"†: *i. e.*, by claiming the right to do that which they believed that God only could do, viz., forgive sins. Vss. 9, 10: To the scribes who question whether Jesus really has authority to forgive sins, of which there can, of course, be no visible test, Jesus replies that he will show his power in a thing which they can test, since they can see whether the paralytic walks or not. He implies that if he thus proves his words good in the one case, it is reasonable for them to believe that they are good in the other case. It is thus that we constantly reason about people. Finding them good and true where

we can test them, we believe them so where we have no opportunity to apply a test. Vs. 10, "the Son of man"†: This is the first occurrence of this title, by which Jesus so frequently speaks of himself. Vs. 11, "bed": a simple pallet, scarcely more than a heavy blanket or thin mattress, easily carried by one person.

QUESTIONS

(1) Where is Capernaum? What is it called in Matt. 9[1]? (2) What other meaning may the words translated "in the house" have? (3) What drew the crowd together? What had Jesus done when he was last in Capernaum (1[32-34])? (4)* If there was no room about the door, how could these men reach the roof of the house? (5) What kind of a "bed" was it upon which they brought the paralytic? (6) Whose faith is meant in vs. 5? (7)* What does the fact that Jesus forgives the sins of the paralytic imply as to the man's attitude toward his sins? (8)* Does God forgive the sins of one who is still unrepentant? (9)* Who were the scribes? (10) What is blasphemy? (11) Were the scribes right in saying that Jesus blasphemed when he forgave the sins of the paralytic (*cf.* Matt. 18[18]; John 20[23])? (12) Of what did Jesus wish to convince them by his argument and action in vss. 8–11? (13)* By what name does Jesus call himself in vs. 10? Has this name occurred in the gospel before? (14)* What does it mean as applied by Jesus to himself? (15)* This section speaks of (1) a paralytic, (2) his four friends, (3) the scribes, (4) Jesus. Tell in writing (*a*) what part each took in this event, (*b*) what spirit each manifested. (16) Consider (*a*) how far we ought to avoid or to imitate the spirit of each; and (*b*) how we can follow the example of those whose conduct is worthy of imitation.

SECTION IX

THE CALL OF LEVI, AND THE FEAST IN HIS HOUSE, 2:13-17

13 And he went forth again by the seaside; and
all the multitude resorted unto him, and he taught
14 them. And as he passed by, he saw Levi the *son*
of Alphæus sitting at the place of toll, and he
saith unto him, Follow me. And he arose and
15 followed him. And it came to pass, that he was

EXPLANATORY NOTES

Vs. 13, "Seaside": Near the place now known as Khan Minyeh, where Capernaum† was probably located, there are two beaches that would be suitable for a meeting-place for crowds. Vs. 14, "Levi," or Matthew† (Matt. 9 9) as he is also called, was one of the smaller publicans.† "The place of toll": probably a sort of petty custom-house for the collection of taxes on goods shipped across the Sea of Galilee. Vs. 16, "scribes of the Pharisees": those teachers of the law who belonged to the society of the Pharisees.† Most of the scribes were Pharisees, though some may possibly have been Sadducees. Vs. 17, "they that are whole": the righteous. "They that are sick": the sinners, who because they are sinners need curing. "I came not to call the righteous, but sinners": The word "the" before righteous should really be omitted; Jesus does not say that there are any righteous, but taking the Pharisees on their own ground, when they complained of him for mingling with sinners, he says that sinners are precisely the people that he came to save; righteous people, if any such there were, did not need him. But

sitting at meat in his house, and many [1]publicans
and sinners sat down with Jesus and his disciples:
for there were many, and they followed him. And 16
the scribes [2]of the Pharisees, when they saw that
he was eating with the sinners and publicans,
said unto his disciples, [3]He eateth and drinketh
with publicans and sinners. And when Jesus 17
heard it, he saith unto them, They that are [4]whole
have no need of a physician, but they that are
sick: I came not to call the righteous, but sinners.

[1] *collectors of taxes*

[2] Some ancient manuscripts read *and the Pharisees*

[3] Or, How is it that *he eateth . . . sinners?*

[4] *strong*, or *well*

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notice that he went among sinners, not to share in their sin, but to save them from their sin, as a physician to heal them.

QUESTIONS

(1)* What sea is referred to in vs. 13? At what part of the shore must this event have occurred? (2) What other name did Levi have? (3)* What was Levi's business? (4) What four other men had Jesus already asked to leave their business to follow him? (5)* What was a publican? How were the publicans regarded by the Jews and why? (6) In whose house did this dinner take place? (7)* What fault did the Pharisees find with Jesus on this occasion? (8) What sort of a spirit does this criticism show? (9) What was Jesus' answer to their criticism? (10) What does his answer mean? Put it in your own words. (11) Does this answer mean that there really are any who are not (morally) sick, any who are truly righteous? (12)* Why did Jesus go among sinners? (13) In what way can we most perfectly imitate his example? Give examples.

SECTION X

JESUS' ANSWER TO A QUESTION CONCERNING FASTING, 2:18–22

18 And John's disciples and the Pharisees were
fasting: and they come and say unto him, Why
do John's disciples and the disciples of the Phari-
19 sees fast, but thy disciples fast not? And Jesus said
unto them, Can the sons of the bride-chamber fast,
while the bridegroom is with them? as long as they

EXPLANATORY NOTES

Vs. 18, "John's disciples": John was already in prison at this time (Mark 1 14), but his disciples were evidently allowed to visit him (Matt. 11 2; Luke 7 18). "Disciples of the Pharisees": probably those men who did not belong as members to the society of the Pharisees, but who believed in their religious ideas. "Fast": The law of Moses commanded only one fast a year, the Day of Atonement (Lev. 23 27-32). The prophet Zechariah mentions several others as practiced in his day (Zech. 7 1 5; 8 19). But the Pharisees, some of them at least, fasted twice every week, on Monday and on Thursday (Luke 18 12). Vs. 19, "can the sons of the bride-chamber fast while the bridegroom is with them?" A wedding is a time of joy; fasting expresses sorrow. The two things are incongruous. Jesus compares himself to the bridegroom. his disciples he calls the sons of the bride-chamber, *i. e.*, the friends of the bridegroom. Having the joy of his presence, they could not rightly profess to be sad. Notice that Jesus does not say that fasting is in itself wrong, but (1) that, being an expression of sadness, it cannot be right when one is not really sad; and (2) that while he is with his disciples this is to them

have the bridegroom with them, they cannot fast.
But the days will come, when the bridegroom shall 20
be taken away from them, and then will they fast
in that day. No man seweth a piece of undressed 21
cloth on an old garment: else that which should
fill it up taketh from it, the new from the old,
and a worse rent is made. And no man putteth 22
new wine into old wine-skins, else the wine will
burst the skins, and the wine perisheth, and the
skins: but *they put* new wine into fresh wine-
skins.

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such a source of joy as excludes fasting. Vs. 20, "the bridegroom will be taken away from them": These words show clearly that even thus early in his ministry Jesus was expecting that later he would be taken away; probably he already foresaw that he would be put to death. Then the disciples would have real occasion for real sorrow. Vs. 21, "undressed cloth": cloth that has not been shrunk. When the patch of cloth shrinks it becomes too small to cover the rent or tear in the garment and, drawing itself away from the old cloth to which it was sewed, makes a new and larger hole than before. Vs. 22, "wine-skins": Bottles were made of the skins of goats. When the bottles were old, the skins, having lost the power to stretch, were not strong enough to stand the pressure caused by the fermenting of new wine. In these illustrations the gospel which Jesus preached is the undressed cloth and the new wine; the religion of the Pharisees is the old garment and the old wine-bottles. They show that it is impossible to bind the gospel to the old forms of the Jewish religion, and that it must be expected and allowed to express itself in new ways.

QUESTIONS

(1)* What does vs. 18 show as to whether all the disciples of John became followers of Jesus? (2)* How often did the Pharisees (some at least of them) fast? (3)* What is the meaning of the reason that Jesus gives (vs. 19) for his disciples not fasting? (4)* What does Jesus' answer indicate as to the need of sincerity in all religious observances and the value of forms that do not express a real state of heart? (5) To what time does Jesus refer in vs. 20—to the days between his crucifixion and his resurrection, or to the days after his ascension (see John 16 [16, 19, 20, 22]; Matt. 28 [20])? (6) Is Jesus continually with his disciples now (except as they lose his presence through sin); and, if so, is there any place for a fast set for a certain day or certain days in the year? (7) Is fasting appropriate as an expression of sorrow because of the loss of Christ's presence through sin? (8) Ought all the days of a Christian to be days of sorrow or days of joy? Notice vs. 19, and compare John 14 [27]; 16 [22]. (9) What is the "undressed" cloth and why does it tear the old garment? What are the old wine-skins, and why does the new wine burst them? (10)* What does Jesus teach in these two illustrations about the possibility of patching together (as John's disciples were trying to do) the old Phariseeism and the new gospel? What about the necessity of the new spirit of the gospel finding its own forms of expression? (11)* What does he teach in this whole section to be the more important, form or spirit, in religion? Which of these ought to determine the other?

SECTION XI

PLUCKING GRAIN ON THE SABBATH, 2:23–28

And it came to pass, that he was going on the 23
sabbath day through the cornfields; and his dis-
ciples [1]began, as they went, to pluck the ears of
corn. And the Pharisees said unto him, Behold, 24
why do they on the sabbath day that which is not
lawful? And he said unto them, Did ye never 25

[1] Gr. began to make their way plucking.

EXPLANATORY NOTES

Vs. 23, "cornfields": better, "fields of grain," probably of wheat. This would make the month May or June. Paths frequently run through grain-fields in Palestine. "Pluck the ears of corn": better, "pull the heads of grain." Vs. 24, "why do they on the sabbath day that which is not lawful?": It was the violation of the law of the sabbath† as they interpreted it that offended them. The plucking and eating of the grain on another day would not have disturbed them. Vs. 25, "what David did": see 1 Sam. 21 1-6. Vs. 26, "house of God": the tabernacle, the temple not having yet been built in David's day. "Shewbread"†: For David, who was not a priest, to eat this was contrary to the law, but Jesus implies that his *need* made it right for him to do so; and he argues that if human need justifies one in disregarding a technical requirement like that about the shewbread, it will also justify neglect of the technical law against labor on the sabbath. Jesus does not say that the same principle would apply as against a purely moral requirement, such as the law of honor to parents, truthfulness, honesty, etc. Vs. 27, "the sabbath was made for man": appointed by God for man's good, not laid upon him as a burden to which man's good is to be sacrificed. Vs. 28, "the Son of

read what David did, when he had need, and was
an hungered, he, and they that were with him?
26 How he entered into the house of God [2]when
Abiathar was high priest, and did eat the shew-
bread, which it is not lawful to eat save for the
priests, and gave also to them that were with
27 him? And he said unto them, The sabbath was
28 made for man, and not man for the sabbath: so
that the Son of man is lord even of the sabbath.

[2] Some ancient manuscripts read *in the days of Abiathar the high priest*

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man† is lord even of the sabbath": Because the day was made for man it belongs to Jesus as the Son of man — the true man who perfectly understands man's needs and God's will concerning man — to determine how it shall be used for the good of man. Hence Jesus is our best teacher, our authoritative lord, to tell us how to keep the sabbath, and to have his spirit is the surest way of using it aright.

QUESTIONS

(1)* What is meant by the word "cornfields"? About what time of the year was this? (2) Was such plucking of heads of grain and eating them forbidden or permitted by the Jewish law (Deut. 23 [25])? (3) Why did the Pharisees object to it? How many kinds of labor would they find in the act of the disciples? (4) State wherein David's case was like that of Jesus' disciples. (5)* What does Jesus imply in vss. 25, 26 as to the relative claims of human need and the sacredness of times and places, such as the sabbath and the temple? Can we infer that he regards it as more important to satisfy legitimate human need than even to regard the sacredness of these things? (6) Does this

justify necessary cooking, keeping up fires, and other like labor on the sabbath? (7) Does it imply that the day has no sacredness, so that we may do anything whatever on the sabbath? (8)* What great principle respecting the sabbath does Jesus state in vs. 27? (9) If the sabbath was made for man, ought it to continue as long as man continues? (10) And if it was made for man, can there be any higher law for its use than to seek to use every sabbath so that it will accomplish most for the good of men, women, and children? (11) What does Jesus say in vs. 28 about his own relation to the sabbath? (12) In view of this, can there be any higher rule for the sabbath than to use it in his spirit and in his service? Is this a different rule from that suggested in question 10? (13)* Sum up Jesus' teaching about the sabbath in this section.

PLOWING IN PALESTINE

SECTION XII

A WITHERED HAND HEALED ON THE SABBATH, 3:1–6

1 And he entered again into the synagogue;
and there was a man there which had his hand
2 withered. And they watched him, whether he
would heal him on the sabbath day; that they
3 might accuse him. And he saith unto the man
4 that had his hand withered, Stand forth. And he
saith unto them, Is it lawful on the sabbath day
to do good, or to do harm? to save a life, or to kill?
5 But they held their peace. And when he had
looked round about on them with anger, being
grieved at the hardening of their heart, he saith

EXPLANATORY NOTES

Vs. 1, "entered again into the synagogue"†: probably in Capernaum; *cf.* 2 1. "Hand withered": probably a sort of paralysis. Vs. 2, "that they might accuse him": *i. e.*, of breaking the sabbath†. Vs. 4, "is it lawful on the sabbath day to do good or to do harm?": Evidently, in Jesus' thought, to neglect an opportunity to do good to one who needs it is the same as to do him harm. Vs. 5, "looked round about upon them with anger": with indignation that they were so unmerciful to men and so blind to the truth. Such anger good men can but feel toward wicked men — such anger God must feel. But we ought never to confuse it with hatred and desire to injure. God loves those with whom he is angry, and Jesus died for sinful men, whose sin made him indignant. "Being grieved":

unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. And the Pharisees went out, and straightway 6
with the Herodians took counsel against him, how they might destroy him.

The word denotes a compassionate grief, one that mingles love for the sinner with pain because of his sin. "At the hardening of their hearts": not simply hardness; their hearts were *growing* harder (read again the whole story from 2 1 on to this point), less compassionate in feeling, more blind to truth. Is anything more saddening to God than to see men thus growing more hard-hearted?

QUESTIONS

(1)* Where did the incident related in 3 1-6 take place? On what day? (2) How did the Pharisees look upon the healing of disease on the sabbath? † (3) What does the question of Jesus in vs. 4 imply as to what he thought about doing deeds of mercy, including the curing of sickness, on the sabbath? (4) What did he think about neglecting to help a man who was in need? Does he class this as doing good or as doing harm? Did he think that only extreme and urgent need should be relieved on the sabbath, or did he do good as he had opportunity? (5) What answer did the Jews give to Jesus' question? Why? (6)* With what feeling did Jesus look at them? Did this feeling include hatred and desire to injure them? (7)* What other feeling mingled with Jesus' anger? Describe this other feeling. (8) What do the statements here made (vs. 5) about Jesus' feeling toward these men suggest as to how God, being good and holy, must feel toward those who sin? (9)* What was it that called forth

Jesus' anger and compassion? Notice the word carefully and think just what it means. (10) If the hardening of men's hearts calls forth the grief and anger of Jesus, what does this imply as to the sinfulness of such hardening? (11) How can we avoid being in the position of these Pharisees? (12) What did Jesus say to the man who had the withered hand? (13) What did the man do? (14) What did the Pharisees do? (15)* What does this incident teach about the character of Jesus?

*REVIEW QUESTIONS

(All review questions should be answered in writing.)

(1) Notice that in all the events narrated in chap. 2 and 3^{1-6} the Pharisees are criticising Jesus. Name in order the things for which they found fault with him. (2) Give Jesus' answer to each of their criticisms. (3) Did Jesus' answers diminish their hostility, or did it increase to the end? (4) What did they finally resolve to do (3^{6})? (5) What is it that is referred to in 3^{5} as causing Jesus' anger and grief? (6) What do these facts suggest as to the effect of resisting truth? (7) Among what class of people has Jesus thus far made friends in Galilee? (8) Among whom has he made enemies?

SECTION XIII

THE WIDESPREAD FAME OF JESUS, 3:7-12

And Jesus with his disciples withdrew to the 7
sea: and a great multitude from Galilee followed:
and from Judæa, and from Jerusalem, and from 8
Idumæa, and beyond Jordan, and about Tyre and
Sidon, a great multitude, hearing what great
things he did, came unto him. And he spake to 9
his disciples, that a little boat should wait on him
because of the crowd, lest they should [1]throng
him: for he had healed many; insomuch that as 10
many as had [2]plagues pressed upon him that they
might touch him. And the unclean spirits, when- 11
soever they beheld him, fell down before him and
cried, saying, Thou art the Son of God. And he 12
charged them much that they should not make
him known.

[1] *press hard upon*

[2] *diseases; Gr. scourges*

EXPLANATORY NOTES

Vs. 7, "with his disciples": See also vs. 9; though the Twelve had not yet been chosen, Jesus had a company of disciples, pupils, who went with him from place to place. "The sea": *i. e.*, the Sea of Galilee. "From Galilee . . . . and from Jerusalem": On Galilee, Judea, Jerusalem, Idumea, Jordan, Tyre, Sidon, see dictionary, also the map. Notice that the territories here spoken of include all of Palestine except Samaria, and also the regions south and north of Palestine. These verses show how far Jesus was known at this time. Vs. 9, "throng him": In crowding about Jesus someone might be crushed. Vs. 11, "whenso-

ever they beheld him, fell down before him," etc.: The demons, *i. e.*, the demoniacs, are always said to have done this, except when they were dumb or at a distance. "Son of God"†: *Cf.* 1 [24].

QUESTIONS

(1) What sea is referred to in 3 [7]? (2)* Where are these various regions named in vss. 7, 8? (3)* What do these verses imply as to the extent of Jesus' reputation at this time? (4) For what purpose did Jesus desire a boat? (5) Do vss. 11, 12 refer to a single occasion or to what happened again and again? (6) Has anyone besides the demoniacs been reported up to this point in the gospel as recognizing Jesus as the Son of God?

SECTION XIV

THE CHOOSING OF THE TWELVE, 3:13-19

13 And he goeth up into the mountain, and calleth unto him whom he himself would: and
14 they went unto him. And he appointed twelve,[1] that they might be with him, and that he might
15 send them forth to preach, and to have authority

1 Some ancient manuscripts add *whom also he named apostles*. See Luke 6:13

EXPLANATORY NOTES

Vs. 13, "unto the mountain": better, perhaps, "on the hills," *i. e.*, the hills that bordered on the sea. It is not certain which hills they were. Vs. 14, "and he appointed twelve, that they might be with him," etc.: often called apostles (Luke 6 13). Notice the purpose for which they were chosen: they were to be his companions and pupils, and his helpers in the work of the kingdom. "That he might send them forth": not once only, but from time to time. Vs. 15, "to cast out devils (demons)": as Jesus himself was doing. Vss. 16-19: Compare the lists in Matt. 10 2-4; Luke 6 12-19; Acts 1 13. Notice that the names in each list are in three groups of four names each, the four fishermen always composing the first group; the second group begins with Philip and the third with James.

QUESTIONS

(1)* To what place did Jesus withdraw when he was about to choose the Twelve (vs. 13)? (2)* By what title are these Twelve usually spoken of? (3)* For what purposes did Jesus choose the Twelve (vss. 14, 15)? (4) How were they to be prepared to be sent out as his preachers? (5) Learn the list of the twelve apostles. (6) How many of these twelve have been previously

16 to cast out [2]devils: and Simon he surnamed Peter;
17 and James the *son* of Zebedee, and John the
brother of James; and them he surnamed Boa-
18 nerges, which is, Sons of Thunder: and Andrew,
and Philip, and Bartholomew, and Matthew, and
Thomas, and James the *son* of Alphæus, and
19 Thaddæus, and Simon the [3]Cananæan, and Judas
Iscariot, which also betrayed him.

2 *demons*

3 Or, *Zealot*. See Luke 6:15; Acts 1:13

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mentioned in this gospel? (7)* Make a list of the events of Jesus' Galilean ministry from 1 14 down to 3 6, and if possible commit it to memory. (8)* Place in parallel columns this list of the apostles, that in Matt. 10 2-4, that in Luke 6 12-19, and that in Acts 1 13, and draw lines across, connecting corresponding names.

SECTION XV

CONCERNING ETERNAL SIN, 3:20-30

1 Or, *home*

And he cometh [1]into a house. And the multi- 20
tude cometh together again, so that they could
not so much as eat bread. And when his friends 21
heard it, they went out to lay hold on him: for
2 *insane* they said, He is [2]beside himself. And the scribes 22
which came down from Jerusalem said, He hath
Beelzebub, and, By the prince of the [3]devils cast-
3 *demons* eth he out the [3]devils. And he called them unto 23
him, and said unto them in parables, How can
Satan cast out Satan? And if a kingdom be 24

EXPLANATORY NOTES

Vs. 20, "into a house": See the margin. Vs. 21, "his friends": *i. e.*, his relatives. "He is beside himself": See margin. Vs. 22, "scribes"†: See dictionary. "Beelzebub† . . . . the prince of the demons"†: The scribes said that Jesus, being possessed of the prince of demons, could control the demons. Jesus replies that it is absurd to suppose that Satan would thus work against himself. Rather, if he is casting out the demons of which Satan is prince, then he is stronger than Satan and is spoiling his house. Vs. 29, "blasphemet against the Holy Spirit"†: literally to speak evil against the Holy Spirit; but the words of Jesus are probably intended to describe a deliberate and permanent attitude of opposition to the Spirit of God. "Hath never forgiveness"†: shall never be forgiven. "An eternal sin": The natural meaning of these words is not simply a sin the consequences of which continue forever, but one

divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that
26 house will not be able to stand. And if Satan
hath risen up against himself, and is divided, he
27 cannot stand, but hath an end. But no one can
enter into the house of the strong *man*, and spoil
his goods, except he first bind the strong *man;*
28 and then he will spoil his house. Verily I say
unto you, All their sins shall be forgiven unto the
sons of men, and their blasphemies wherewith
29 soever they shall blaspheme: but whosoever shall
blaspheme against the Holy Spirit hath never for-
30 giveness, but is guilty of an eternal sin: because
they said, He hath an unclean spirit.

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which itself lasts forever, and this is probably what Jesus meant by them—a sinful attitude of heart toward the Spirit of God which is fixed and will continue always. And this explains why this sin (and this only) can never be forgiven. A holy God can never cease to disapprove and be displeased with one who is still in sin.

QUESTIONS

(1) What other meaning may the words "into a house" in vs. 20 have? (2)* To what city does this statement refer? (3) Who are meant by "his friends" in vs. 21? (4) What was there in Jesus' conduct that could lead his relatives to think he was insane? Have other men who devoted themselves with enthusiasm to the good of others and who departed from ordinary ways of working been regarded as crazy? (5)* What

motive might his relatives have had for calling him insane, even if they did not think so? (6) How did the scribes explain his casting out demons? (7)* How does Jesus prove to them that he cannot be casting out demons by Satan's power? Explain his argument in vss. 24, 25, 26. (8) Who is the strong man, and who the stronger one, in vs. 27? (9) What, then, does he say is the only explanation of the fact, if, as they admit, he is casting out demons that belong to Satan's kingdom? (10)* What one sin does Jesus say is the only one that cannot be forgiven? (11)* Why can an eternal sin never be forgiven? (12) Does Jesus then teach that God would ever refuse to forgive a repentant sinner? (13) Does vs. 30 mean that the scribes had already committed this eternal sin, or that their attributing of the work of the divine spirit in Jesus to Satan showed them to be in danger of it? (14) Consider carefully what estimate of the seriousness of sin Jesus' language in this passage implies.

SECTION XVI

NATURAL AND SPIRITUAL KINSMEN, 3:31–35

31 And there come his mother and his brethren;
and, standing without, they sent unto him, calling
32 him. And a multitude was sitting about him;
and they say unto him, Behold, thy mother and
33 thy brethren without seek for thee. And he an-
swereth them, and saith, Who is my mother and
34 my brethren? And looking round on them which
sat round about him, he saith, Behold, my mother
35 and my brethren! For whosoever shall do the
will of God, the same is my brother, and sister,
and mother.

EXPLANATORY NOTES

Vs. 31, "his brethren": For their names see Mark 6 3; *cf.* 3 21. "Sent unto him, calling him": Whether Jesus went or not, the narrative does not tell. The interest of the writer is in the lesson which Jesus took occasion from the event to teach, viz., that for him the closest ties were not those of blood, but of fellowship in doing the will of God. Those that lived by his rule of life, obedience to the heavenly Father, were his brethren.

QUESTIONS

(1)* What were the names of the members of Jesus' family spoken of in vs. 31? (2) In view of the statement in vs. 21, what was the probable motive of Jesus' kindred in sending for him as related in vs. 31? (3)* Does Jesus' question (vs. 33) imply contempt of his

relatives? If not, what does it imply? (4) According to the teaching of Jesus (vs. 35), whom does he count as his real kinsmen, those who are related to him by blood or those who, like himself, do God's will? (5) Which is the more important relation to Jesus? (6) Will a right relation to God lessen our love to earthly friends or kindred? (7) Might it sometimes require us to please and serve God at the cost of displeasing earthly friends?

SECTION XVII

THE PARABLES OF THE KINGDOM'S GROWTH, IN WHICH IS ALSO ILLUSTRATED ITS SEPARATING POWER, 4:1-34

A. The Parable of the Sower, 4:1-20

1 And again he began to teach by the sea side.
And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in
the sea; and all the multitude were by the sea on
2 the land. And he taught them many things in
parables, and said unto them in his teaching,
3 [1]Hearken: Behold, the sower went forth to sow: 1 *Listen*
4 and it came to pass, as he sowed, some *seed* fell by
the way side, and the birds came and devoured it.
5 And other fell on the rocky *ground*, where it had
not much earth; and straightway it sprang up,

EXPLANATORY NOTES

Vs. 1, "sea": the Sea of Galilee.† Vs. 2, "parables"†: Though Jesus had already used brief parabolic expressions, which are in effect condensed parables (2 19 22; 3 27), the first full parables which the gospels record are those in this chapter. In all his parables Jesus uses an experience or scene familiar to his readers, to teach a truth concerning the spiritual life. To understand them we must first get clearly before us the event or scene of which the parable presents a picture. After that we are prepared to recognize the spiritual truth which the picture is intended to suggest. Vs. 4, "wayside": a hard foot-path running along or through the field, and not, as is usually the case with us, fenced off from it. Vs. 5, "rocky ground": ground where the soil lies thin over a ledge of rock. Vs. 7, "thorns":

SOWER SOWING SEED

6 because it had no deepness of earth: and when the
sun was risen, it was scorched; and because it had
7 no root, it withered away. And other fell among
the thorns, and the thorns grew up, and choked it,
8 and it yielded no fruit. And others fell into the
good ground, and yielded fruit, growing up and
increasing; and brought forth, thirtyfold, and
9 sixtyfold, and a hundredfold. And he said, Who
hath ears to hear, let him hear.
10 And when he was alone, they that were about

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thorny bushes growing on the edge of the field, like a hedge. Vs. 8, "yielded fruit": produced a crop. "Thirtyfold": thirty times as much as the seed that was planted. Notice that the fact about sowing and reaping grain which Jesus emphasizes is that the character of the soil on which the grain is sown greatly affects the character of the harvests. The use that he means to make of this fact of agriculture will appear a little later.

Vs. 11, "Unto you is given to know the mystery of the kingdom of God"†: The parables were intended by Jesus to teach his disciples certain truths about the kingdom of God — truths which were hidden from other people. Vs. 12, "that seeing they may see, and not perceive; and hearing they may hear, and not understand": The people heard the parable, understood the words and their meaning as applied to agriculture; but did not perceive the truth about spiritual things Jesus intended to convey to his disciples; and this was what Jesus intended should happen. It was not yet time to tell the people generally all that his disciples needed to know. "Lest haply they should turn again, and it should be forgiven them": lest they should change their minds (*i. e.*, accept the gospel message) and be forgiven. These seem to us very strange words; but they

him with the twelve asked of him the parables.
And he said unto them, Unto you is given the 11
mystery of the kingdom of God: but unto them
that are without, all things are done in parables:
that seeing they may see, and not perceive; and 12
hearing they may hear, and not understand; lest
haply they should turn again, and it should be
forgiven them. And he saith unto them, Know 13
ye not this parable? and how shall ye know all the
parables? The sower soweth the word. And 14,15
these are they by the way side, where the word is
sown; and when they have heard, straightway
cometh Satan, and taketh away the word which
hath been sown in them. And these in like 16

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can mean only that Jesus did not desire that at this time great numbers of "those that are without" should attach themselves to him. It would have been possible for him to present his message in so attractive a way that great numbers would have joined the company of his disciples, though doubtless without a real and deep sympathy with him. He judged it better so to teach that he should win a smaller number, and little by little to explain to them the "mysteries" of the Kingdom. Yet he did not arbitrarily deny the truth to some and give it to others. He chose the course that in the end would save the most; and those from whom he concealed the truth (those "that are without") were themselves to blame that they were in such a state of heart that Jesus could not wisely tell them the whole truth at this time. The following verses (14–20) tell what each element of the parable represents, and all serve to emphasize the truth that in the "kingdom of God," in the work of bringing men into the condition in which God

manner are they that are sown upon the rocky *places*, who, when they have heard the word,
17 straightway receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of
18 the word, straightway they stumble. And others are they that are sown among the thorns; these
19 are they that have heard the word, and the cares of the [2]world, and the deceitfulness of riches, and the lusts of other things entering in, choke the
20 word, and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

[2] or, *age*

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desires them to be, the result of the preaching of the truth will not always be the same, but will vary according to the state of heart of those who hear. The application of this truth is first of all to the disciples (see vss. 11, 12). The seed of the kingdom of God is to be sown in hope; for it will fall into some good soil. Yet the disciples must be prepared for disappointment also and seeming failure; for there are men whose hearts are not yet ready to receive it. This Jesus himself had already found to be true in his own preaching.

QUESTIONS

(1) What sea is referred to in vs. 1? Picture to yourself the scene here described. (2)* What is a parable? (3) What is the first thing to be done in the study of a parable? (4) Make sure that you know the meaning of all the words and phrases in vss. 3 8; then form the picture in your mind and tell the story.

(5) Pass over for the moment vss. 10–12, and take up Jesus' own explanation of the meaning of the parable: What does he say the sower represents? What is the seed? What in general do the different kinds of soil represent? (6) What kind of people are represented by the wayside? What kind by the stony ground? What kind by the thorny ground? What kind by the good ground? (7) By describing different kinds of soil with correspondingly different results from the sowing of the same seed, what does Jesus teach his disciples to expect as the result of the preaching of the word? Will everybody accept it? Will all seeming results last? (8)* How had the results of Jesus' own preaching corresponded with what he teaches in the parable? (9) How was it in the teaching of the apostles? How is it today? (10) Is the difference in the results due to a defect in the truth or to the difference in the hearts of those that hear it? (11) Return to vs. 11: For whom was the truth taught by the parables primarily intended? Was the parable of the sower intended to encourage or to warn the disciples, or both? (12)* Why did Jesus teach in such a way as to hide the truth from some? (13) Whose fault was it that they were not in a state to be given the truth? (14) Can we go on indefinitely resisting the truth and expect that the truth will still remain open to us so that we can accept it at any time, or is there danger that the truth itself shall some time be hidden from us? (15) What, then, is our duty respecting the truth we now know? (16)* Write out the parable itself from memory; then write it again, substituting for the seed, and the various kinds of soil the things which they represent.

B. THE USE THAT THE DISCIPLES ARE TO MAKE OF THE PARABLES, 4:21-25

21 And he said unto them, Is the lamp brought
to be put under the bushel, or under the bed, *and*
22 not to be put on the stand? For there is nothing
hid, save that it should be manifested; neither
was *anything* made secret, but that it should come

EXPLANATORY NOTES

Vs. 21, "lamp": This represents the truth conveyed by the parable. Its purpose is to give light to men, that they may see the path of right. To hide it is as absurd as to light a lamp and cover it up. Vs. 22: If any truth is hidden for a time it is only in order that it may afterward be made known. The parable, being a story easy to remember, preserves (like a husk) what it for a time hides, in order that later it may come to light: it keeps the truth from being forgotten until it can be understood. Vs. 24, "take heed what ye hear": This should probably be translated "consider what ye hear." "With what measure ye measure, it shall be measured to you": in proportion as

An earthenware lamp found in Palestine; shown by its inscription to have been intended for use in a Christian home. The inscription reads: "The light of Christ shines, beautiful, for all."

to light. If any man hath ears to hear, let him 23
hear. And he said unto them, Take heed what 24
ye hear: with what measure ye mete it shall be
measured unto you: and more shall be given unto
you. For he that hath, to him shall be given: 25
and he that hath not, from him shall be taken
away even that which he hath.

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you consider or give attention to the truth, in that proportion it shall be given to you. "And more shall be given unto you": The more one has learned, the more easily does one learn more. This is especially true in moral teaching. Vs. 25 states the general principle that possession of truth enables one to acquire more; lack of it hinders one from gaining or holding what is within his reach.

QUESTIONS

(1) What answer is expected to the question, vs. 21? (2)* What does the lamp represent in Jesus' thought? (3) Notice the exact sense of vs. 22 and its application to the parable. (4)* What does this imply as to the duty of the disciples in reference to the parables, when they should come to understand them? (5) What does vs. 23 mean? Compare vs. 9. (6) How does the teaching in vs. 24 apply to the parable? How to truth in general? (7) What does the principle of vs. 25 mean? How does it apply to the gaining of truth?

C. THE PARABLE OF THE SEED GROWING OF ITSELF, 4:26-29

26 And he said, So is the kingdom of God, as if
27 a man should cast seed upon the earth; and should
sleep and rise night and day, and the seed should
28 spring up and grow, he knoweth not how. The
earth beareth fruit of herself; first the blade, then
29 the ear, then the full corn in the ear. But when
the fruit is ripe, straightway he putteth forth the
sickle, because the harvest is come.

EXPLANATORY NOTES

Vs. 26, "the kingdom of God"†: This is the subject of all these parables. See note on vs. 11. "Cast seed upon the earth": sow it, scattering it by hand, as was the custom of those days. Vs. 27, "sleep and rise": *i. e.*, go about his work by day and sleep at night, leaving the seed in the earth to itself. Vs. 28, "of herself": better, "of itself." This is the emphatic thought. The farmer sows the seed, but the *earth* makes it grow *of itself.* The seed and the earth are made for one another, and produce a harvest by the power that is in them, not by anything that the farmer puts into them. "The blade . . . . the ear . . . . the full corn in the ear": Grain, such as wheat or barley, is referred to; we should say today, "the blade (the first shoot that shows above ground), the head, the ripe grain in the head."

QUESTIONS

(1) Read with care this second parable of the seed, and notice what characteristic of the seed and the earth is here specially emphasized. Compare this parable with that in vss. 3-8 with reference to this point. (2)

What two duties of the farmer are specially mentioned in this parable (vss. 26, 29)? (3)* What power necessary to the production of a harvest does the parable imply that the farmer cannot furnish? (4)* Where is this necessary power? Would it be of any use to sow the seed if this power did not exist? (5)* Is this power exercised on seed that is not sown in the ground? (6) Because of the existence of this power in the seed and the earth, what must the farmer do if he wishes a harvest? Having sown the seed, what must he do? (7) Would staying awake nights, or worrying about the seed, make it grow? (8) Of what does this parable teach us the nature (vs. 26)? (9) What does the seed represent? What does the soil represent? (10)* What does the parable teach about the adaptedness of truth and the human heart to one another? (11) What duties respecting the truth are here shown to belong to the Christian teacher? What limitation of his duties is implied? (12) Is the parable one of encouragement or warning, or both?

D. THE PARABLE OF THE MUSTARD SEED, 4:30–34

30 And he said, How shall we liken the kingdom
of God? or in what parable shall we set it forth?
31 It is like a grain of mustard seed, which, when it
is sown upon the earth, though it be less than all
32 the seeds that are upon the earth, yet when it is
sown, groweth up, and becometh greater than all
the herbs, and putteth out great branches; so that
the birds of the heaven can lodge under the shadow
thereof.
33 And with many such parables spake he the
34 word unto them, as they were able to hear it: and
without a parable spake he not unto them: but pri-
vately to his own disciples he expounded all things.

EXPLANATORY NOTES

Vs. 30, "the kingdom of God": *Cf.* note on vs. 11. Vs. 31, "mustard": a Palestinian plant that grows from a very small seed, but becomes a large bush, often ten feet high or more. It is the contrast between the small seed and the large plant that grows from it that Jesus uses to illustrate the nature of the kingdom of God. Vs. 32, "greater than all the herbs": *i. e.*, than all vegetables that grow from seed in a garden.

Vs. 33, "unto them": *i. e.*, to the people, as is shown by his speaking of his disciples in the next verse in contrast with those here referred to. "As they were able to hear it": as they could understand them, even though only in part. Vs. 34, "expounded": explained.

QUESTIONS

(1) In the parable of the mustard seed what characteristic of the seed is emphasized? (2) What is it the nature of which is illustrated by this parable? (3) What does this parable teach about the kingdom of God? (4)* Of what one thing do all these parables teach the nature? (5)* How far are they alike in that which Jesus uses to illustrate the nature of this one thing? (6)* What special characteristic of the seed does the first of the parables emphasize? (7)* What does the second emphasize? (8)* What the third? (9)* What truth about the kingdom does each teach? (10) Did the multitude who heard the parables understand them at all? (11) Did the disciples understand them perfectly? (12) In what respect did Jesus treat the multitude and the disciples differently?

*REVIEW QUESTIONS

(These questions may be used as examination questions. In answering them the pupil may use the New Testament, if he wishes, but no other, especially no personal, help. The answers should be carefully corrected by the teacher or examiner and returned to the pupil.)

(1) Tell what you know about the writer of the second gospel. (2) Who is the first person spoken of in the narrative? Tell briefly what the gospel says about his way of living and his work. (3) What are the first two events of Jesus' life related in this gospel? (4) What is the first miracle of Jesus related in this gospel? (5) Make a list of the miracles of healing (including cases of demoniacs) narrated in the first three chapters of Mark. (6) What answer did Jesus give to those who urged him to return to Capernaum (1^3)? What is the meaning of the answer? (7) For what five things did the Pharisees find fault with Jesus, as related

in 2^{1-3^6}? (8) State briefly how he answered each of these criticisms. (9) Write the list of the apostles. Which of these are mentioned in the gospel previous to the record of their appointment as apostles? (10) What answer did Jesus make to the charge that he cast out demons by the prince of demons? (11) Who did Jesus say were his brothers and sisters? (12) Name the parables of the kingdom in the fourth chapter of Mark. (13) State what you understand to be the central teaching of each one. (14) Are these the first parables of Jesus that are recorded in this gospel? (15) What previous parable-like sayings of Jesus are reported? (16) What reason did Jesus give for teaching in parables in 4^{10-12} and $4^{21, 22}$? (17) In what part of Palestine did all the events narrated in 1^{14}—4^{35} take place? (18) In what city are certain of them said to have occurred? Where is this city?

To the Teacher: On the Sunday following the week in which these questions are answered, it would be well to discuss the answers which the pupils have written, especially 7, 8, 12, 13, 16.

SECTION XVIII

STILLING OF THE TEMPEST, 4:35-41

And on that day, when even was come, he 35
saith unto them, Let us go over unto the other
side. And leaving the multitude, they take him 36
with them, even as he was, in the boat. And other
boats were with him. And there ariseth a great 37
storm of wind, and the waves beat into the boat,
insomuch that the boat was now filling. And he 38
himself was in the stern, asleep on the cushion: and
they awake him, and say unto him, [1]Master, carest
thou not that we perish? And he awoke, and re- 39
buked the wind, and said unto the sea, Peace, be
still. And the wind ceased, and there was a great
calm. And he said unto them, Why are ye fear- 40
ful? have ye not yet faith? And they feared ex- 41
ceedingly, and said one to another, Who then is
this, that even the wind and the sea obey him?

1 Or, *Teacher*

EXPLANATORY NOTES

Vs. 37, "a great storm of wind": See "Galilee, Sea of.†" "Was now filling": not as in the common version, "full." Vs. 38, "asleep on the cushion": perhaps that on which the oarsmen or the steersman usually sat. Jesus was resting after his day's work. Vs. 40, "why are ye fearful? have ye not yet faith?" Faith, confidence in him, would have kept them from being afraid. They had some faith, but they had been with him long enough so that they ought to

MAP OF THE SEA OF GALILEE

have acquired a stronger faith,† one which would have kept them calm as he was. Vs. 41, "who then is this that even the wind," etc.: Though they had been some time with Jesus, the disciples had not yet fully understood who and what he was. Nor did Jesus expect this. He took them as his disciples, not because they knew all about him, but because they were willing to follow him and to learn. Yet he reproved them for being so slow to learn.

QUESTIONS

(1) Read carefully 4^{35-41} and then tell the story. (2)* On what sea did this event take place? Is this lake still subject to sudden storms? (3)* What spirit do the disciples show in their question, vs. 38? (4) Could they have asked such a question if they had really understood Jesus' character, as with their opportunities they might have done? (5) Under what circumstances do men today often make a similar mistake? (6) What lesson does Jesus teach the disciples in vs. 40? (7) What does the whole incident suggest as to how we should behave in times of danger? (8) Have we as much reason for faith in God's protecting care of us as the disciples had for faith in Jesus? (9) What does the question of the disciples in vs. 41 show as to their knowledge of who and what Jesus was? (10)* Did Jesus demand that they should know and acknowledge the whole truth about him before he would receive them as his disciples? (11) What did he ask at the beginning (see 1^{17}, 2^{14})? (12)* What did he expect that acquaintance with him would do for them (see especially vs. 40)? (13) For what did he reprove them? (14) How far do all these things apply in respect to disciples of Jesus today?

SECTION XIX

THE GERASENE DEMONIAC, 5:1-20

And they came to the other side of the sea, 1
into the country of the Gerasenes. And when he 2
was come out of the boat, straightway there met
him out of the tombs a man with an unclean spirit,
who had his dwelling in the tombs: and no man 3
could any more bind him, no, not with a chain;
because that he had been often bound with fetters 4
and chains, and the chains had been rent asunder
by him, and the fetters broken in pieces: and no
man had strength to tame him. And always, night 5

EXPLANATORY NOTES

Vs. 1, "into the country of the Gerasenes": The place of the event is without doubt in the outskirts of a town on the east side of the sea of Galilee, now called Khersa. Here are tombs still to be seen, and the slope extending almost to the sea, from which it is separated by a narrow beach. Vs. 2, "out of the tombs": not graves, but tombs or vaults cut out of the rock above the ground. There are many in that region today. Vs. 3, "and no man could any more bind him": This and the following verses present the picture of a raving madman. Vs. 6, "ran and worshipped him": He is calmed and partly controlled by the presence of Jesus; but the word "worshipped" does not necessarily imply reverence, only homage of some sort. Vs. 7, "what have I to do with thee?" etc.: As to what the demoniacs usually said when they saw Jesus, *cf.* Mark 3^{11} and notes on 1^{24}. Vs. 10, "that he would not send them away out of the country": Luke explains this

and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.
6 And when he saw Jesus from afar, he ran and
7 worshipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by
8 God, torment me not. For he said unto him, Come forth, thou unclean spirit, out of the man.
9 And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are
10 many. And he besought him much that he would
11 not send them away out of the country. Now there was there on the mountain side a great herd

A ROCK-CUT TOMB

of swine feeding. And they besought him, saying, Send us into the swine, that we may enter into them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And they come to Jesus, and behold [1] him that was possessed with devils sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid. And they that saw

12 13 14 15 16

[1] *the demoniac*

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to mean "into the abyss," *i. e.*, of hell (Luke 8 31): Vs. 13, "and the unclean spirits came out and entered into the swine": The demons † are spoken of here — and the evangelists evidently thought of them — as beings that differ from both men and beasts but gaining control of either do them harm. "Rushed down the steep into the sea": There is near the town Khersa a steep place like this. Vs. 17, "began to beseech him to depart from their borders": They cared more for the loss of their swine than for the cure of the demoniac. Vs. 19, "go to thy house . . . . and tell them," etc.: a different command from the one Jesus gave to the leper, because the circumstances were different. Jesus was going back to the other side of the sea. So his work would not be hindered by the man's making his cure well known, and his telling it would do him and his friends good. Vs. 20, "Decapolis"†: See map and dictionary.

it declared unto them how it befell [1] him that was possessed with [2] devils, and concerning the swine. 17 And they began to beseech him to depart from 18 their borders. And as he was entering into the boat, he that had been possessed with [2] devils 19 besought him that he might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and 20 *how* he had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

[1] *the demoniac*

[2] *demons*

QUESTIONS

(1) Read carefully vss. 1–13 (consulting dictionary and notes for help on any points that are not clear), and then tell the story. (2)* Where did this incident take place? (3) What name should we apply today to a man such as vss. 2–5 describe? *Cf.* vs. 15. (4) What do vss. 2, 8, 9 imply as to the cause of this man's condition? (5) Does the word "worshipped" (vs. 6) imply true reverence, or in view of vs. 7, only fear? (6)* Was this man's confession of Jesus peculiar to him, or common in the case of the demoniacs generally? (7) To whom is the command of vs. 8 addressed? (8) Of whom is the question of vs. 9 asked? Who answered it? What does the answer mean? (9)* Does the man seem to be master of his own action and words, or to be under the control of some other power, or partly both? (10) What is the meaning of the request of

vs. 10? (11) What was the effect of Jesus' granting it? (12) Read vss. 14–20, and tell the story of these verses. (13)* What was the effect on the man of the expulsion of the demons? (14) What was probably the reason for the request which the people of the place made? (15) Was it a reasonable request? If not, why not? (16) Why did Jesus refuse the request of the man whom he had cured, and send him away to tell his friends of his cure, instead of enjoining silence as in some other cases (see, *e. g.*, 1:44)? (17) Where and what is Decapolis?† The matter of possession of men by demons is a difficult and obscure one. Try, however, to answer the following questions about them. (18)* What were some of the external signs of this condition? (19)* What do we say today of people who show these symptoms? (20)* What was commonly believed to be the cause of this condition in Jesus' day? (21)* Did Jesus make any effort to change this common belief? (22)* Did he say that it was correct? (23)* Did Jesus treat this Gerasene demoniac as a great sinner, or as an unfortunate sufferer? (24)* Is there any indication that he thought that men possessed with demons were any more wicked than other men? (25) In past ages insane people have often been treated with great cruelty on the ground that they were possessed with devils and therefore very wicked. Was this in accordance with Jesus' example or contrary to it? (26) Today men build hospitals to care for the insane and to cure them if possible. Is this in accordance with the spirit of Jesus? (27) Is it necessary to know what caused suffering before you try to relieve it?

SECTION XX

JAIRUS'S DAUGHTER RAISED TO LIFE, 5:21-43

21 And when Jesus had crossed over again in the
boat unto the other side, a great multitude was
22 gathered unto him: and he was by the sea. And
there cometh one of the rulers of the synagogue,
Jairus by name; and seeing him, he falleth at
23 his feet, and beseecheth him much, saying, My
little daughter is at the point of death: *I pray*
thee, that thou come and lay thy hands on her,
24 that she may be [1]made whole, and live. And he
went with him; and a great multitude followed
him, and they thronged him.

[1] *cured, or saved*

25 And a woman, which had an issue of blood
26 twelve years, and had suffered many things of
many physicians, and had spent all that she had,
and was nothing bettered, but rather grew worse,
27 having heard the things concerning Jesus, came
in the crowd behind, and touched his garment.

EXPLANATORY NOTES

Vs. 22, "one of the rulers of the synagogue"†: apparently the synagogue in Capernaum had more than one "ruler."

Vs. 25, "an issue of blood": chronic hemorrhage. Vs. 28, "if I touch but his garments, I shall be made whole": Evidently she had real faith, though but an imperfect idea what kind of power Jesus had. Vs. 34, "daughter": expressive of kindness; *cf.* Mark 2:5.

For she said, If I touch but his garments, I shall 28
[1] *cured*, or *saved* be [1]made whole. And straightway the fountain 29
of her blood was dried up; and she felt in her
[2] *sickness* body that she was healed of her [2]plague. And 30
straightway Jesus, perceiving in himself that the
power *proceeding* from him had gone forth, turned
him about in the crowd, and said, Who touched
my garments? And his disciples said unto him, 31
Thou seest the multitude thronging thee, and
sayest thou, Who touched me? And he looked 32
round about to see her that had done this thing.
But the woman fearing and trembling, knowing 33
what had been done to her, came and fell down
before him, and told him all the truth. And he 34
[3] *cured thee*, or *saved thee* said unto her, Daughter, thy faith hath [3]made thee
whole; go in peace, and be [1]whole of thy [2]plague.

While he yet spake, they come from the ruler 35
of the synagogue's *house*, saying, Thy daughter
[4] *Teacher* is dead; why troublest thou the [4]Master any
[5] Or, *overhearing* further? But Jesus [5]not heeding the word spoken, 36

Vs. 36, "Fear not, only believe": *i. e.*, cease to fear, keep on believing. Vs. 37, "save Peter, James, and John": so also in Mark 9^2; 14^{33}. Vs. 38, "weeping and wailing": It was the custom at that time to hire people to mourn and cry when anyone had died. Vs. 39, "the child is not dead, but sleepeth": she is so soon to live again that it is as if she slept. Vs. 41, "Talitha cumi": These words are in Aramaic, a language very much like Hebrew and in use in Palestine at this time. Vs. 43, "charged them," etc.: unwilling to attract attention to

saith unto the ruler of the synagogue, Fear not, only
37 believe. And he suffered no man to follow with
him, [6]save Peter and James, and John the brother [6] *except*
38 of James. And they come to the house of the
ruler of the synagogue; and he beholdeth a tumult,
39 and *many* weeping and wailing greatly. And
when he was entered in, he saith unto them, Why
make ye a tumult, and weep? the child is not dead,
40 but sleepeth. And they laughed him to scorn.
But he, having put them all forth, taketh the
father of the child and her mother and them that
were with him, and goeth in where the child was.
41 And taking the child by the hand, he saith unto
her, Talitha cumi; which is, being interpreted,
42 [7]Damsel, I say unto thee, Arise. And straightway [7] *Maiden*
the damsel rose up, and walked; for she was twelve
years old. And they were amazed straightway
43 with a great amazement. And he charged them
much that no man should know this: and he com-
manded that *something* should be given her to eat.

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himself as a healer. "Commanded that something should be given her to eat": thoughtfully compassionate even in little things.

QUESTIONS

(1) To which side of the sea does vs. 21 refer? (2)* To what city on this side of the sea did Jesus frequently return? (3)* What office did Jairus hold? Name it and describe it. (4) What statement does Jairus make about his daughter, and what request?

(5)* Tell the story of the woman who touched Jesus in the crowd as he went to Jairus's house; her sickness; the time it had lasted; her experience with physicians; her thought in following Jesus; the effect of touching his garments; Jesus' question; the answer of the disciples and of the woman? (6) What did Jesus say had secured the cure? (7) What did the woman believe, and how had her faith expressed itself? (8) Would she have sought to touch Jesus if she had not believed that he could cure her? Would she have been healed if, believing that he could cure her, she had made no expression of her belief? What two elements, then, did her faith involve?

(9) What message was brought to the ruler as he was on his way to his home (vs. 35)? (10) What did Jesus say when he heard this message? (11)* Tell the story of what happened when they reached the house (notice carefully all the details, and try to tell the story accurately). (12) What characteristics of Jesus appear in vs. 43? (13) In what respect were Jairus and the woman mentioned in vss. 25 34 alike in their attitude toward Jesus? (14) Is this attitude one which Jesus approved and sought to cultivate in men? (15)* Do the gospels tell of any instance in which Jesus failed, or refused to do for anyone what that one believed he could do for him? In other words, was the faith of any man ever disappointed? (16) Reconsider question 6, and study again the conduct of Jairus to see whether his faith has the same two elements which appear in the faith of the woman. (17) Will this do for a definition of faith in Jesus as we find it in the gospels — such a belief that Jesus can and will do for one a certain thing as manifests itself in coming to Jesus and committing one's case to him? (18) Will the same definition

hold for faith in Jesus today? (19) Were the specific needs of the people who came to Jesus all the same, or did each have his own special need? Have we all today some common need which Jesus can supply? Have we also each our own special needs? What would faith in Jesus lead us to do respecting all these needs?

SECTION XXI

THE REJECTION AT NAZARETH, 6:1-6

And he went out from thence; and he cometh 1
into his own country; and his disciples follow
him. And when the sabbath was come, he began 2
to teach in the synagogue: and many hearing him
were astonished, saying, Whence hath this man
these things? and, What is the wisdom that is
given unto this man, and *what mean* such mighty
works wrought by his hands? Is not this the 3

EXPLANATORY NOTES

Vs. 1, "his own country": *i. e.*, Nazareth,† where he was brought up. See Luke 4 16, 23. Vss. 2, 3, "and many . . . . were astonished . . . . and they were offended in him": Though surprised at his wisdom and power, yet because he had been brought up among them, they were not drawn to him, but only offended, made to stumble, *i. e.*, to fall into error and sin respecting him. Notice the names of his four brothers and the use of the plural "sisters," showing that Jesus was one of a family of not less than seven children. These brothers and sisters were probably younger than Jesus, the children of Joseph and Mary; rather than, as some have fancied, the children of Joseph and a former wife. This verse tells us a great deal, if we stop to think of it, about Jesus' home life. He knew both the joy and the discipline of life in a large family and a humble home. Vs. 4, "a prophet is not without honour," etc.: It is often harder for one's own friends to see the true worth of one than for strangers. We do not like to think that one brought up just as we were is really so much greater than we. Vs. 5, "and he could there do no

carpenter, the son of Mary, and brother of James,
and Joses, and Judas, and Simon? and are not his
sisters here with us? And they were offended in
4 him. And Jesus said unto them, A prophet is
not without honour, save in his own country, and
5 among his own kin, and in his own house. And
he could there do no mighty work, [1]save that he [1] *except*
laid his hands upon a few sick folk, and healed
6 them. And he marvelled because of their unbelief.

And he went round about the villages teaching.

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mighty work": Their narrowness and prejudice made it impossible, because the miracle would have been no real blessing to men who lacked the openness of mind to see the real meaning of it. Vs. 6, "and he marvelled because of their unbelief": was surprised that they were so unwilling to take him to be what his works and words (vs. 2) showed that he was. Jesus evidently liked to believe good of people, and when he found them narrow and mean it not only grieved but surprised him.

QUESTIONS

(1)* What is meant by "his own country" in vs. 1? (2) What impression did the preaching of Jesus in the synagogue make on the people who heard it? (3) What feeling does their question in vs. 3 express? (4) What does the word "offended" in vs. 3 mean? (5) Tell the story of Jesus' visit to Nazareth. (6) By what principle did Jesus explain the attitude of the people of Nazareth toward him? (7) Did the fact that their conduct was according to this general rule make it right? (8) Does it make any conduct right that people generally act in that way? (9)* How did the attitude of the Nazarenes

toward Jesus hinder his work for them? (10) Would they have fallen into such an error if they had cultivated the habit of open-mindedness and fair-mindedness? Is the absence of such open-mindedness a moral wrong? Is the cultivation of it a duty? (11)* What characteristic of Jesus is reflected in his surprise at the unbelief of the Nazarenes?

(12) How many brothers and sisters had Jesus? (13)* Of how many, then, did the family at Nazareth consist? (14) Were these brothers and sisters older or younger than Jesus? See Luke 2[7]. (15) What are some of the experiences that would come into Jesus' life at home through being a member of such a family? (16)* At what trade did Jesus work as a young man in Nazareth? (17)* Was the home at Nazareth one of wealth, or of extreme poverty, or of humble comfort? How do you know?

A STREET IN NAZARETH

SECTION XXII

THE SENDING OUT OF THE TWELVE TO ENGAGE IN WORK LIKE THAT OF JESUS HIMSELF, 6:7–29

7 And he called unto him the twelve and began
to send them forth by two and two; and he gave
8 them authority over the unclean spirits; and he
charged them that they should take nothing for
their journey, save a staff only; no bread, no
9 wallet, no money in their [1]purse; but *to go* shod
with sandals: and, *said he*, put not on two coats.
10 And he said unto them, Wheresoever ye enter into
11 a house, there abide till ye depart thence. And
whatsoever place shall not receive you, and they

1 Gr. *girdle*

EXPLANATORY NOTES

Vs. 7, "the twelve": *Cf.* 3 14. "And began to send them forth": as he had planned to do when he appointed them (3 14; *cf.* notes on that passage). Vs. 8, "wallet": a small leathern bag for carrying provisions. These they were not to provide in advance, but were to get on the journey. Vs. 9, "put not on two coats": The dress of a person who lived in Palestine in those days was very simple. Besides sandals for the feet and a covering for the head, a man wore a tunic or coat, which was a garment something like a long shirt, with a girdle or belt around the waist, and a cloak, which was hardly more than a large square piece of cloth. Some men wore two tunics, but this was a sign of wealth (Luke 3 11), and it was this that Jesus forbade. He himself appears to have worn but one (John

MAN IN ORIENTAL DRESS

hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto
12 them. And they went out, and preached that
13 *men* should repent. And they cast out many [2]devils, and anointed with oil many that were sick, and healed them. [2] *demons*

14 And king Herod heard *thereof*; for his name had become known; and he said, John [3]the Baptist is risen from the dead, and therefore do these
15 powers work in him. But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of
16 the prophets. But Herod, when he heard *thereof*,
17 said, John, whom I beheaded, he is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had [3] Gr. *the Baptizer*

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19 23). The purpose of all these directions in vss. 8, 9, is to prevent the disciples having anything to hinder them in their work. They were not to burden themselves either to get or to carry anything unnecessary. They needed neither money nor provisions for their journey because they went afoot, and it was the custom to give travelers food and shelter for nothing; the people would have been insulted if they had been offered pay. Vs. 10, "there abide": *i. e.*, have but one stopping place in each village. Vs. 11, "shake off the dust": a sign of disapproval of their conduct. Vs. 12, "preached that men should repent": following the example of John (Matt. 3 2) and Jesus (Mark 1 15). Vs. 13, "cast out many demons," etc.: accompanying, as Jesus had done, the preaching of the gospel with the relief of bodily ills. So the Christian spirit leads us in our times to do both together.

married her. For John said unto Herod, It is not 18
lawful for thee to have thy brother's wife. And 19
Herodias set herself against him, and desired to
kill him; and she could not; for Herod feared 20
John, knowing that he was a righteous man and a
holy, and kept him safe. And when he heard him,
he was much perplexed; and he heard him gladly.
And when a convenient day was come, that Herod 21
on his birthday made a supper to his lords, and
the [4]high captains, and the chief men of Galilee;
and when the daughter of Herodias herself came 22
in and danced, she pleased Herod and them that
sat at meat with him; and the king said unto the
[5]damsel, Ask of me whatsoever thou wilt, and I
will give it thee. And he sware unto her, What- 23
soever thou shalt ask of me, I will give it thee,

[4] Or, *military tribunes*

[5] *girl* or *maiden*

Vs. 14, "and king Herod": Herod Antipas, tetrarch of Galilee and Perea; not strictly king, but perhaps called so by courtesy. "Heard thereof": *i. e.*, of the work of Jesus and his disciples. "Therefore do these powers work in him": the words of a superstitious man made more so by his guilty conscience. His thought seems to be, not that Jesus does miracles (powers), but that they operate in him. Vs. 15, "Elijah . . . . one of the prophets": *cf.* Mark 8 28. Those who said he was Elijah had in mind the prophecy of Mal. 4 5, and probably thought of a real return of Elijah. Those who called him a prophet meant that he was simply another prophet in the line of the prophets. Vs. 17, "Herod himself had sent forth," etc.: The evangelist turns back to tell of the death of John which had happened some time before. Vs. 18, "for John said unto Herod": not once,

24 unto the half of my kingdom. And she went out,
and said unto her mother, What shall I ask? And
25 she said, The head of John [3]the Baptist. And
she came in straightway with haste unto the king,
and asked, saying, I will that thou forthwith give
me in a charger the head of John[3] the Baptist.
26 And the king was exceeding sorry; but for the
sake of his oaths, and of them that sat at meat, he
27 would not reject her. And straightway the king
sent forth a soldier of his guard, and commanded
to bring his head: and he went and beheaded him
28 in the prison, and brought his head in a charger,
and gave it to the [5]damsel; and the [5]damsel gave
29 it to her mother. And when his disciples heard
thereof, they came and took up his corpse, and
laid it in a tomb.

[3] Gr. *the Baptizer*

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probably, but repeatedly. Vss. 19, 20, "Herodias . . . . desired to kill him . . . . Herod feared John": It was Herodias who hated John most for his courage in reproving her sin and Herod's. "Was much perplexed; and he heard him gladly": yet did nothing about it, lacking the courage to take a bold stand against Herodias. Vs. 21, "a convenient day": for Herodias to carry out her cherished purpose. "His lords, and high captains, and chief men of Galilee": chief civil officers, military officers, and leading private citizens. Vs. 27, "sent forth a soldier": Josephus says that John was put to death at Macherus, a castle on the east side of the Dead Sea, in Perea, which was under Herod's rule. Vs. 29, "his disciples": *i. e.*, John's. The whole story, vss. 17–29, is a long parenthesis relating to what had happened before the sending out of the Twelve, in explanation of Herod's remark, vs. 16.

QUESTIONS

(1)* What authority did Jesus give his twelve disciples when sending them out? (2)* For what purpose were they originally chosen by him? (3)* What was the probable reason for sending them two by two, instead of singly? (4) What various directions did he give them about their journey (vss. 8, 9)? What was the general reason for all these injunctions? (5) What is the meaning of and reason for the injunction of vs. 10? What of vs. 11? (6) Could these injunctions be applied literally to missionary work today? Do the general principles still apply? (7)* What three kinds of work did the apostles do on their journey?

(8) What various opinions were expressed at about this time about Jesus? What did Herod say? What do his words mean? (9) For what had Herod imprisoned John? (10) Tell the story of the death of John the Baptist. (11) What element of John's character appears in the story of his imprisonment and death? (12) Who was chiefly responsible for the death of John? (13) Who shared in that responsibility? (14) What does Herod's conduct suggest as to the propriety of keeping or breaking rash and wicked promises? (15) This section brings before us a variety of persons and characters: Jesus, his disciples, John the Baptist, Herod, and his family and companions. Which of these would have been generally looked upon then as the fortunate and enviable members of Palestinian society? Who are most honored today? Who are really most worthy of honor, and were so then? (16)* Give a brief sketch of the life, work, and death of John the Baptist, and an estimate of his character.

SECTION XXIII

THE FEEDING OF THE FIVE THOUSAND, 6:30–46

30 And the apostles gather themselves together
unto Jesus; and they told him all things, what-
soever they had done, and whatsoever they had
31 taught. And he saith unto them, Come ye your-
selves apart into a desert place, and rest a while.
For there were many coming and going, and they
32 had no leisure so much as to eat. And they went
33 away in the boat to a desert place apart. And
the people saw them going, and many knew *them*,
and they ran there together [1]on foot from all the
34 cities, and outwent them. And he came forth and

[1] Or, *by land*

EXPLANATORY NOTES

Vs. 30, "gather themselves together unto Jesus": probably at Capernaum. "Told him all things whatsoever they had done": *i.e.*, on their journey (6 12, 13). Vs. 31, "come ye yourselves apart . . . . and rest a while": a needed vacation after work. Vs. 32, "in the boat to a desert place apart": some uninhabited spot on the shore of the Sea of Galilee. Vs. 39 shows that it was a grassy spot, and as the comparison of the other gospels indicates that it was at the northern end of the sea, the event is usually thought to have occurred in the grassy plain of Butaiha on the northeastern shore of the sea. *Cf.* map opposite p. 60. Vs. 34, "came forth": from the boat, the people having arrived before him. "And he had compassion on them": the motive that constantly moved Jesus. "As sheep not having a shepherd": as people with no competent reli-

saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his 35
disciples came unto him, and said, The place is desert, and the day is now far spent: send them 36
away, that they may go into the country and villages round about, and buy themselves somewhat to eat. But he answered and said unto them, 37
Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? And he saith unto 38
them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes. And he commanded them that all should 39

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gious leaders. "And he began to teach them": giving up the rest he was intending to take. Vs. 37, "two hundred pennyworth": two hundred denarii, equal to about $34, but enough to buy much more than that amount would buy today. The story does not state whether the disciples had as much as this or not. A denarius was a day's wages of a laborer. Vs. 38, "how many loaves": The loaf was a thin cake, not unlike a large cracker. See the illustration on p. 105. Vs. 39, "upon the green grass": This shows that it was spring (*cf.* also John 6 4); the grass withers early in the summer. Vs. 41, "looking up to heaven, he blessed": blessed God, gave thanks for the food. Vs. 44, "twelve basketfuls": See the illustration on p. 101.

Vss. 45, 46, "constrained his disciples to enter into the boat . . . . while he himself sendeth the multitude away": The compassion of Jesus leads him to feed the people; but it is not his intention to continue feeding them. This is,

[2]sit down by companies upon the green grass. 2 Gr. *recline*
40 And they sat down in ranks, by hundreds, and by
41 fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he
42 among them all. And they did all eat, and were
43 filled. And they took up broken pieces, twelve
44 basketfuls, and also of the fishes. And they that ate the loaves were five thousand men.

45 And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth
46 the multitude away. And after he had taken leave of them, he departed into the mountain to pray.

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even less than healing the sick, the work he came to do. "To pray": *cf.* 1 35. A special reason for seeking at this time opportunity for prayer alone is suggested by John 6 14, 15; the people that he had fed wanted to take him and make him a king, but such a king as it was not God's will that he should be. So he sends them away, but not with his disciples, and himself seeks communion with God alone.

QUESTIONS

(1)* Vs. 30 refers to the return from a journey, where is the account of the disciples going out on this journey? (2) What do vss. 31 and 33 imply as to the number of people who were following Jesus at this time, and his popularity? (3) What does vs. 31 indicate as to Jesus' care for his disciples? (4) What body of

water did they probably cross in the boat journey mentioned in vs. 32? (5)* What does the expression "desert place" in vss. 31, 32 mean, and where was the place, probably, to which Jesus and his disciples went? Look it up on the map. (6) How did the people reach the spot? Look on the map to see how this was possible. (7) What feeling did the presence of this multitude call forth in Jesus? (8)* What is meant by the expression "as sheep not having a shepherd"? (9)* What plan of his own did Jesus give up in order to teach the people? (10) What proposal did the disciples make with reference to the feeding of the multitude? (11) How did Jesus propose to feed them, and how did he do it? (12) Retell the whole story of vss. 30–44. (13)* What qualities of Jesus does it illustrate? Answer this fully and carefully.

(14)* After the feeding of the five thousand, where did Jesus send his disciples? What did he do with the multitude? Where did he himself go, and for what purpose? (15) What were the reasons for this action? Why did he not take advantage of the presence of this great company to draw after him a multitude of followers? (16)* Is Jesus' conduct on this occasion like or unlike that which he has previously shown? (17) What light does it throw on his motives and aims?

SECTION XXIV

JESUS WALKING ON THE SEA, 6:47–52

47 And when even was come, the boat was in the
48 midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea;
49 and he would have passed by them: but they, when they saw him walking on the sea, supposed that it
50 was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer:
51 it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were
52 sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened.

EXPLANATORY NOTES

Vs. 48, "about the fourth watch of the night": between 3 and 6 A. M., the night being divided into four watches of about three hours each. This is the Roman method of counting time; the Jews divided the night into but three watches. "And he would have passed by them": He intended to do so, if they did not call to him. Vs. 52, "for they understood not concerning the loaves": a remark made by the writer, which means that if they had thought how much power Jesus must have had in order to feed the multitude, they would not have been surprised that he was

able to walk on the water. "But their heart was hardened:" their spiritual insight was dulled. The word "heart" in Scripture often denotes the mind, especially as occupied with spiritual truth. See Mark 2^8; 3^5.

QUESTIONS

(1) What made it difficult for the disciples to reach the shore? (2) At what time of the night did Jesus come to them? (3) What did they think when they saw him? (4)* Tell in your own words the whole story of Jesus rejoining them. (5) What does vs. 52 mean? What is the hardening of the heart there spoken of? (6) Where in this gospel is the hardening of the heart previously spoken of? (7)* Were the disciples at this time in the same condition as the Pharisees spoken of in the other passage? (8) May there be in different persons very different degrees of hardening of heart? Are even sincere disciples of Jesus in danger of becoming in some measure hard of heart?

SECTION XXV

MANY HEALED IN GALILEE, 6:53-56

53 And when they had crossed over, they came to
the land unto Gennesaret, and moored to the shore.
54 And when they were come out of the boat, straight-
55 way *the people* knew him, and ran round about
that whole region, and began to carry about on
their beds those that were sick, where they heard
56 he was. And wheresoever he entered, into vil-
lages, or into cities, or into the country, they laid
the sick in the marketplaces, and besought him
that they might touch if it were but the border of
his garment: and as many as touched him were
made whole.

EXPLANATORY NOTES

Vs. 53, "Gennesaret": a tract of land on the west side of the Sea of Galilee, from Magdala on the south to et Tabghah on the north, and extending backward to the irregular line of the hills that bound it on the west. See map opposite p. 60. "Moored": made fast. Vs. 55, "on their beds": see notes on 2^{11}. Vs. 56, "marketplaces"†: the natural place for the people to assemble.

QUESTIONS

(1) Where is the land of Gennesaret? (2)* How did the people in this region receive Jesus? (3) Does vs. 56 refer to a single occasion, or to an extended period? (4)* Count up the various acts and kinds of work which

Jesus is reported to have done in 6^{30-56}. (5) What impression does the passage give of his daily life? (6)* What is said or implied to have been the motive or motives of all his work? (7)* In what respects was Jesus' life in Nazareth (*cf.* notes and questions on 6^{3}) before he entered on his public work different from his life as here described? In what respects was it doubtless like it? (8) Is the change from a quiet, private, home life to a busy public life likely in itself to change the spirit and motive of one's life? (9) How far is Jesus' life a pattern for us to imitate as respects its motives? How far is it possible for us to engage in the same specific forms of activity in which he engaged? (10) Which constitutes one a follower of Jesus, imitating him in outward conduct, or being governed by his motives and spirit?

A MARKET-PLACE

SECTION XXVI

ON EATING WITH UNWASHEN HANDS, 7:1–23

1 And there are gathered together unto him the
Pharisees, and certain of the scribes, which had
2 come from Jerusalem, and had seen that some of
his disciples ate their bread with [1]defiled, that is,
3 unwashen, hands. For the Pharisees, and all the
Jews, except they wash their hands [2]diligently,
4 eat not, holding the tradition of the elders: and
when they come from the marketplace, except they
[3]wash themselves, they eat not: and many other
things there be, which they have received to hold,
[4]washings of cups, and pots, and brasen vessels.

1 Gr. *common*

2 Gr. *with the fist*

3 Gr. *baptize* Some ancient manuscripts read *sprinkle themselves*

4 Gr. *baptizings*

EXPLANATORY NOTES

Vs. 1, "the Pharisees and certain of the scribes which had come down from Jerusalem": either Galilean scribes† and Pharisees† who had recently been to Jerusalem, or a party that had been sent from Jerusalem; probably the latter; *cf.* 3 22. Vs. 3, "holding the tradition of the elders": a phrase which shows that all these regulations were looked upon as religious, not as sanitary regulations or matters of social propriety. The tradition of the elders is that body of teachings and usages which had gradually grown up among the Pharisees and which were regarded by them as sacred and binding, as much so as the Old Testament law. *Cf.* Gal. 1 14. The elders are the teachers of preceding generations. Vs. 4, "except they wash themselves": bathe themselves; the law required this for many kinds of defilement (see Lev., chaps. 14, 15, 16), and the

And the Pharisees and the scribes ask him, Why 5
walk not thy disciples according to the tradition
1 Gr. *common* of the elders, but eat their bread with [1]defiled
hands? And he said unto them, Well did Isaiah 6
prophesy of you hypocrites, as it is written,

This people honoureth me with their lips,
But their heart is far from me.
But in vain do they worship me, 7
Teaching *as their* doctrines the precepts of men.

Ye leave the commandment of God, and hold fast 8
the tradition of men. And he said unto them, 9
Full well do ye reject the commandment of God,
that ye may keep your tradition. For Moses said, 10
Honour thy father and thy mother; and, He that

Pharisees had added to these such defilement as one might get, even without knowing it, in the market-place.† Vs. 6, "well did Isaiah prophesy of you hypocrites": in his preaching to the people of his day, aptly described your nation, your ancestors and you. The implication is that the nation still retained the characteristics that Isaiah reproved in his day. See Isa. 29 13. Vs. 10, "for Moses said," etc.: an illustration of the statement made in vss. 8, 9. The commandment to honor one's parents is a command of God. *Cf.* Matt. 15 4. Vs. 11, "Corban": For a man to say that his property was "Corban" properly meant that it was devoted to God, and the Pharisees insisted that one who had made such a vow must not employ his property for the relief even of father and mother. But strangely enough they did not insist that he should in any practical way devote it to God. He could keep it and use it for himself just as before. Thus in putting a strained emphasis on the sacredness of the vow, they set aside the

speaketh evil of father or mother, let him [5]die
11 the death: but ye say, If a man shall say to his
father or his mother, That wherewith thou might-
est have been profited by me is Corban, that is to
12 say, Given *to God*; ye no longer [6]suffer him to do
13 [7]aught for his father or his mother; making void
the word of God by your tradition, which ye have
14 delivered: and many such like things ye do. And
he called to him the multitude again, and said
unto them, Hear me all of you, and understand:
15 there is nothing from without the man, that going
into him can defile him: but the things which
proceed out of the man are those that defile the
17 man. And when he was entered into the house

[5] Or, *surely die*
[6] *permit*
[7] *anything*

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plain duty to care for one's parents. Vs. 13, "making void the word of God": setting aside and disregarding the command to honor one's parents (Exod. 20 12; 21 15). For he who allows his parents to suffer for lack of that which he might give them certainly does not honor them. Vss. 14, 15: Having spoken in vss. 6–13 of the authority and value of the tradition of the elders in general, taking an illustration from the treatment of parents rather than from ceremonial cleanness, of which the Pharisees had spoken, Jesus comes back in vss. 14, 15 to speak of the particular matter about which the Pharisees had complained — eating with unwashed hands. The Pharisaic handwashing was based on the fear that there might be something on the hands that was ceremonially "unclean," which, in eating his food, a man might swallow without knowing it, and so defile himself. "There is nothing from without the man," etc.: The contrast is between food that goes into the man, and moral action which proceeds from

from the multitude, his disciples asked of him the
parable. And he saith unto them, Are ye so 18
without understanding also? Perceive ye not,
that whatsoever from without goeth into the man,
it cannot defile him; because it goeth not into his 19
heart, but into his belly, and goeth out into the
draught? *This he said*, making all meats clean.
And he said, That which proceedeth out of the 20
man, that defileth the man. For from within, out 21
of the heart of men, evil thoughts proceed, forni-
cations, thefts, murders, adulteries, covetings, 22
wickednesses, deceit, lasciviousness, an evil eye,
railing, pride, foolishness: all these evil things 23
proceed from within, and defile the man.

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him. Vs. 18, "perceive ye not": Jesus appeals to the moral perception, the common sense of his disciples. Vs. 19, "making all meats clean": a remark of the evangelist, who perceived that the principle which Jesus laid down swept away the whole system of clean and unclean foods. (*Cf.* Acts 10 9-16; 1 Tim. 4 3). Vs. 23, "all these evil things proceed from within, and defile the man": Notice the last clause: the evil that men do, their evil thoughts and deeds, do not simply *show* their wickedness, but defile them, make them wicked. Men are not, then, the helpless victims of evil hearts born in them, but the creators of their own evil characters. What Jesus is emphasizing is that a man is not made sinful by *eating* something that is ceremonially unclean, but by *thinking* and *doing* what is morally wrong.

QUESTIONS

(1) In what previous passages of this gospel have the scribes or the Pharisees been mentioned? (2)* What has been their usual attitude toward Jesus? (3) Were the persons mentioned in vs. 1 Galileans or from Jerusalem? (4) Was the eating with unwashed hands an offense, in the eyes of the Pharisees, against cleanliness or against ceremonial purity—in other words, a social or a religious fault? (5)* In what various ways did the Pharisees endeavor to avoid the possibility of ceremonial defilement? (6) What complaint did they make to Jesus? (7)* What is meant by the "tradition of the elders"? (8) With what two sins mentioned in the quotation from Isaiah does Jesus charge the Pharisees? Which of these two does he emphasize in vs. 8? (9) Does vs. 9 simply repeat the thought of vs. 8, or does it add something to it? (10) What illustration does Jesus give in vss. 10–12 of the setting aside of the commandments of God? (11) What does Jesus say is the effect of this strange custom of the Pharisees (see explanation in the notes) by which a man might by nominally devoting his goods to God, refuse to use them for his parents, yet still keep them for himself? What does Jesus think of the command of the Old Testament that children should honor their parents? (12)* Looking back now over vss. 1 13, state what was Jesus' estimate (*a*) of the authority of the Pharisaic traditions; (*b*) of the effect of them as taught and practiced by the Pharisees; (*c*) of the value of a religion which not only permitted but encouraged such things; (*d*) of a worship which is not of the heart but of the lips only? (13) Do men today ever make the mistake of putting traditions of men above commands of God? How? (14) What does Jesus

teach in vs. 15 about the possibility of "defilement" by what one eats? (15) To what kind of things does the latter part of vs. 15 refer, and what does it mean? (16)* Study carefully Jesus' explanation of his teaching in vss. 18–23; see that you understand each word and sentence, and then state clearly the principle that he lays down. (17)* Does his teaching here abolish the distinction between "clean" and "unclean" meats as taught in the Old Testament (Lev., chap. 11)? Notice the comment of the evangelist at the end of vs. 19. (18) Would it be a fair use of Jesus' teaching to say that what we eat and drink has no moral effect on us whatever, direct or indirect? Or does he rather teach the broad principle that a man's character and standing before God are determined, not by the food he eats, but by his thoughts and actions? (19) What kind of purity does Jesus commend in Matt. 5^{8}? What blessing does he pronounce on those who possess such purity? How is such purity attained? (20) Whence does Jesus say evil thoughts and deeds come? (21) Does every human heart produce these evil things? If not, how can we see to it that our hearts produce only good things? See Matt. 12^{33-35}. (22) In this passage Jesus declares that the teaching of the Pharisees, handed down from the past, was seriously wrong (vss. 6–9); one commandment of the Old Testament he calls the commandment of God (vs. 9) and the word of God (vs. 13); while another command of the Old Testament (vs. 19) he entirely sets aside as not fitted to the moral nature of man; what must we think of the authority of one who had the right to teach in this way? (23) If the rules of the Old Testament and the teachings of Jesus differ in any respect, which ought we to follow?

*REVIEW QUESTIONS

(1) Where does Mark's account of the Galilean ministry begin? (2) Who are the first four disciples that Jesus is recorded as having called? (3) Whom did Jesus choose as his apostles? (4) With what has Jesus been occupied during the time spent in Galilee? (5) What different kinds of miracles has he wrought? (6) In what form has he put his teaching so far as Mark records it? (7) What are some of the principal subjects about which he has taught? (8) What is the subject of the parables in chap. 4? (9) Does this gospel record Jesus as having up to this time announced himself as the Messiah? (10) What has been the general attitude of the Pharisees and scribes toward him? Of the people generally? (11) Are any disciples mentioned except the twelve apostles? Is it to be supposed that none others had believed in him?

SECTION XXVII

THE SYRO-PHŒNICIAN WOMAN'S DAUGHTER, 7:24–30

And from thence he arose, and went away into 24
1 *territory* the [1]borders of Tyre and Sidon. And he entered
into a house, and would have no man know it:
and he could not be hid. But straightway a 25
woman, whose little daughter had an unclean
spirit, having heard of him, came and fell down
2 *gentile* at his feet. Now the woman was a [2]Greek, a 26
Syrophœnician by race. And she besought him
3 *demon* that he would cast forth the [3]devil out of her
daughter. And he said unto her, Let the children 27
first be filled: for it is not meet to take the chil-
dren's bread and cast it to the dogs. But she 28
answered and saith unto him, Yea, Lord: even the

EXPLANATORY NOTES

Vs. 24, "into the borders of Tyre and Sidon": *i. e.*, into Phœnicia, of which Tyre and Sidon were the chief cities. Tyre is about thirty-five miles, in an air line, northwest from the Sea of Galilee, and Sidon about twenty-five miles farther north, both on the Mediterranean coast. See the map. This journey carries Jesus entirely out of Jewish territory. "Would have no man know it": This whole journey was not for preaching, but for rest and for teaching the disciples. Vs. 26, "a Syrophœnician by race": a descendant of the Phœnicians of Syria as distinguished from the Carthaginians or Phœnicians of Africa. Vs. 27, "let the children first be filled," etc.: Jesus' personal work

dogs under the table eat of the children's crumbs.
29 And he said unto her, For this saying go thy way;
30 the [3]devil is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the [3]devil gone out.

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was limited to his own nation, not because the gentile was of less worth than the Jew (see Luke 4 25-27), or because Jesus cared nothing for the gentiles, but because he had to begin with his own people and limit his personal efforts to them (Matt. 15 24) in order to do his great work for the world. Yet he could go outside the Jewish nation if it seemed wise, and the woman's eagerness to have her daughter healed, and her humility shown in her answer to Jesus, made an appeal to his compassion that led him in this case to do so.

QUESTIONS

(1)* Where are Tyre and Sidon? In what direction, and how far from the Sea of Galilee? In what country? (2) Was the country around Tyre and Sidon Jewish or gentile territory? (3)* Did Jesus make this journey in order to preach to the people of this region, or for rest and quiet? (4) Who sought out Jesus, and what did she want? (5) Of what race was she? (6) How did Jesus first answer? What did the woman reply? What did Jesus finally do for her? (7)* What does vs. 27 imply as to the limits of Jesus' personal mission (Matt. 15 24)? (8) What was it in the woman, and what in Jesus himself, that led him finally to overstep these limits and heal the girl? (9) How does he treat the sabbath law in comparison with the demand made by human need? See Mark 3 1 5; Luke 14 2-6; Matt. 12 7. What do these things suggest as to what was for Jesus

the law that is above every other law? (10) Remembering that Jesus showed us in his life what the character of God is, consider carefully whether this story has anything to teach us concerning prayer; for example, concerning persistence and earnestness in prayer; concerning the compassion of God for the suffering; whether strong desire for a good thing expressing itself in prayer may be one of the conditions on which God can consistently give us the things we ask for, and without which it may be impossible for him consistently to give them; concerning the propriety and use of praying for others. Does it teach that God can be teased into doing for us things that are not good for us; or that, being unwilling to do things that are good, needs to be teased into doing them? *Cf.* Matt. 7 11.

SECTION XXVIII

THE DEAF AND DUMB MAN HEALED, 7:31-37

31 And again he went out from the [1]borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of
32 Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.
33 And he took him aside from the multitude privately, and put his fingers into his ears, and he
34 spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha,
35 that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he
36 spake plain. And he charged them that they should tell no man, but the more he charged them, so much the more a great deal they [2]pub-
37 lished it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

[1] *territory*

[2] *told it abroad*

EXPLANATORY NOTES

Vs. 31, "from the borders of Tyre . . . . through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis": These words show that the journey was long and not in a direct line. It was almost entirely outside of Jewish territory, and was not a preaching tour, but

doubtless, like the journey from Galilee northward (vs. 24), for quiet and rest. If Jesus took the road going east from Sidon, he crossed the Lebanon and anti Lebanon mountains, and passed on toward Damascus, then south, and finally west to the Sea of Galilee. If he followed the road leading southeast from Sidon, he went to Cesarea Philippi, thence southeast, and then southwest toward the sea, passing through the midst of the Decapolis.† Vss. 32–37: This incident probably took place on Jesus' return into the vicinity of the Sea of Galilee; there is nothing to show that the man was a gentile.

QUESTIONS

(1) Trace on the map the course of Jesus' journey as described in vs. 31, by each of the two routes which he may have followed. (2)* Was this journey mainly through Jewish or gentile territory? (3) What was its probable purpose? (4) Where did the incident related in vss. 32–37 take place? (5)* Relate the story.

SECTION XXIX

THE FEEDING OF THE FOUR THOUSAND, 8:1–10

1 In those days, when there was again a great
multitude, and they had nothing to eat, he called
2 unto him his disciples, and saith unto them, I have
compassion on the multitude, because they con-
tinue with me now three days, and have nothing
3 to eat: and if I send them away fasting to their
home, they will faint in the way; and some of
4 them are come from far. And his disciples an-
swered him, Whence shall one be able to fill these
5 men with bread here in a desert place? And he

PALESTINIAN BASKETS

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asked them, How many loaves have ye? And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. And they had a few small fishes: and having blessed them, he commanded to set these also before them. And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

EXPLANATORY NOTES

This event is very similar to the feeding of the five thousand. Nothing is stated about the place except that it was upon the shore of the sea (8 10). The motive of Jesus is the same as on the other occasion; the numbers are different. See vss. 5, 8, 9. Vs. 10, "parts of Dalmanutha": the region adjacent to Dalmanutha.†

QUESTIONS

(1) Tell the story of the feeding of the four thousand. (2)* Point out the particulars in which the narrative differs from that of the feeding of the five thousand. (3) What motive moved Jesus to feed this multitude? (4) In what respects is Jesus' conduct in such cases an example to us? (5)* To what place did Jesus go after the feeding of the multitude? Where is this place?

SECTION XXX

PHARISEES DEMANDING A SIGN FROM HEAVEN, 8:11-21

11 And the Pharisees came forth, and began to
question with him, seeking of him a sign from
12 heaven, tempting him. And he sighed deeply in
his spirit, and saith, Why doth this generation
seek a sign? verily I say unto you, There shall no
13 sign be given unto this generation. And he left
them, and again entering into *the boat* departed
to the other side.

14 And they forgot to take bread; and they had
not in the boat with them more than one loaf.
15 And he charged them, saying, Take heed, beware

EXPLANATORY NOTES

Vs. 11, "a sign from heaven": some striking token from the skies. Neither the attractiveness of Jesus' strong personality, which seems to have drawn to him his first constant followers (see 1 16-20; 2 13, 14; 3 13), nor his wonderful teaching, which appealed to many (1 21, 22), nor his healing miracles, which attracted many (1 32, 37, 45), were sufficient for these Pharisees. They challenged him to produce "a sign from heaven." Vs. 12, "sighed deeply": Such a demand was painful to Jesus, because it showed that men did not feel the force of the evidence which his life already gave in abundance. "No sign . . . . unto this generation": no sign such as the Pharisees were seeking. Honest inquirers already possessed all the evidence they needed, and others would not have been changed in heart at all by such signs as they demanded. *Cf.* Luke 16 30, 31.

of the leaven of the Pharisees and the leaven of
Herod. And they reasoned one with another, 16
saying, [1]We have no bread. And Jesus perceiv- 17
ing it saith unto them, Why reason ye, because
ye have no bread? do ye not yet perceive, neither
understand? have ye your heart hardened? Having 18
eyes, see ye not? and having ears, hear ye not?
and do ye not remember? When I brake the five 19
loaves among the five thousand, how many bas-
kets full of broken pieces took ye up? They say
unto him, Twelve. And when the seven among 20
the four thousand, how many basketfuls of broken
pieces took ye up? And they say unto him, Seven.
And he said unto them, Do ye not yet under- 21
stand?

1 Or, It is because we have no bread

Vs. 15, "the leaven of the Pharisees and the leaven of Herod": By leaven Jesus means, as Matthew says in 16[12], teachings or principles of living which change the character of men just as yeast changes the dough when it is mixed with it. The leaven of Herod is probably worldly, and especially political, ambition. Vs. 17, "have ye your hearts hardened?": see notes on 6[52]. Vs. 21, "do ye not yet understand?" viz., that Jesus was able to provide for their physical wants, so that they need not be concerned about that.

QUESTIONS

(1)* What sort of a sign did the Pharisees demand of Jesus? What had Jesus already done that rendered such a sign unnecessary? (2)* What was there in this request that grieved Jesus? (3) Why did Jesus

say that no such sign should be given to that generation? (4) Whither did Jesus go from Dalmanutha? (5)* What warning did Jesus address to his disciples on the journey? (6) What did they understand him to mean? Why did the word "leaven" suggest bread to them? (7)* For what does he reprove them in vs. 17? (8) What does the phrase "heart hardened" mean? (9) What lesson does he imply they should have learned from the feeding of the five thousand and of the four thousand? What has this lesson to do with their having no bread or only one loaf? (10) What did he really mean to warn them against in vs. 15? (11) What would this teaching of Jesus mean, put into words that would apply to us?

ORIENTAL LOAVES OF BREAD

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SECTION XXXI

A BLIND MAN HEALED NEAR BETHSAIDA, 8:22-26

And they come unto Bethsaida. And they 22
bring to him a blind man, and beseech him to
touch him. And he took hold of the blind man 23
by the hand, and brought him out of the village;
and when he had spit on his eyes, and laid his
1 *anything* hands upon him, he asked him, Seest thou ¹aught?
And he looked up, and said, I see men; for I 24
behold *them* as trees, walking. Then again he 25
laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly.
And he sent him away to his home, saying, Do 26
not even enter into the village.

EXPLANATORY NOTES

Vs. 22, "Bethsaida"†: probably Bethsaida Julias; this is the only one that we are sure there was; and in the next section we find Jesus going toward Cesarea Philippi, which is east of the Jordan. (See the map.) Vs. 26, "do not even enter into the village": Jesus does not wish attention drawn to his work as a healer; this is not his chief work. This is one of the two miracles which are recorded by Mark only; the other is that described in 7 32-37. The two are alike in several points.

QUESTIONS

(1) Where is the Bethsaida referred to in vs. 22? (2) Tell the story of the blind man healed there. (3)* Compare this story with that in 7 32-37, indicating points

of (*a*) resemblance and (*b*) difference. (4) What command did Jesus give the man after he had healed him? What was the reason of this command? (5) Trace the journeys of Jesus from the time he left for his first northern tour (7^{24}) to this point.

SCENE ON THE SHORE OF THE SEA OF GALILEE
NEAR BETHSAIDA

SECTION XXXII

PETER'S CONFESSION OF JESUS' MESSIAHSHIP, 8:27-30

And Jesus went forth, and his disciples, into 27
the villages of Cæsarea Philippi: and in the way
he asked his disciples, saying unto them, Who do
men say that I am? And they told him, saying, 28
John the Baptist: and others, Elijah; but others,
One of the prophets. And he asked them, But 29
who say ye that I am? Peter answereth and saith
unto him, Thou art the Christ. And he charged 30
them that they should tell no man of him.

EXPLANATORY NOTES

Vs. 27, "into the villages of Cæsarea Philippi"†: into the villages near Cesarea Philippi which were under its rule. The journey from the Sea of Galilee was about twenty-five miles in length. It led through a country whose inhabitants were gentiles. Like the preceding journey, it was for quiet, not for preaching. "Who do men say that I am?": This is the first time Jesus is said to have talked with his disciples about his name or title. Vs. 28, "and they told him saying, John the Baptist": *cf.* 6[14]. "Elijah": *cf.* Mal. 4[5]; John 1[21]. "One of the prophets": *i. e.*, one of the line of prophets (*cf.* Mark 6[15]) or, as Luke 9[19] and Matt. 16[14] would suggest, an ancient prophet risen from the dead. In the latter case all three opinions involve the idea of the reappearance of one from the other world. Vs. 29, "Peter answereth . . . . Thou art the Christ"†: So, John 1[41] tells us, Andrew thought when he first saw Jesus; but Peter's confession now means far

more than Andrew's then, because Peter has been with Jesus for months and has learned more about his character, and his hopes and plans for the future, than he or Andrew knew at first. Jesus has not been in all respects the kind of Messiah they had looked for and expected him to be; but, instead of leaving him because of this, they believed in him the more as they knew him better. They believed in *him*, and their declaration that he was the Christ was the expression of that faith. Peter had even at this time much still to learn concerning Jesus and Jesus' idea of his work as Messiah. Vs. 30, "and he charged them that they should tell no man of him": that they should not announce that he was the Messiah. The people in general, and even many of Jesus' followers who had not been with him as much as the twelve apostles, had entirely wrong ideas of the work of the Messiah, thinking it was to set up an earthly kingdom. Therefore, Jesus did not want them to announce him as the Messiah, lest the people should think that he was intending to do this which *they* expected the Messiah to do.

QUESTIONS

(1)* Where is Cesarea Philippi? (2) What is meant by "the villages of Cesarea Philippi"? (3)* Did Jesus undertake this second northern tour (*cf.* 7^{24}) for the purpose of preaching to the people, or for quiet and conversation with his disciples? (4)* What question did Jesus put to his disciples; and what various opinions concerning himself did they say were current among the people? (5)* What did Peter, speaking for the disciples, say was their belief concerning him? What do the words "the Christ" mean? (6)* How had the disciples reached this conviction? Had they held it from the beginning? (7) Would such a confession as this mean any more now that they had known Jesus for months than the same confession

would have meant when they first met him? (8) Which is more important, to love and trust Jesus for what he really is, or to have the best words in which to express that faith and love? (9) If one is drawn to Jesus by his real character, and loves and trusts him for what he is, what will happen to that love and trust as one comes to know Jesus more perfectly? What is likely to happen to one's expression of that love and faith? (10) Why does Jesus forbid his disciples to tell others that he is the Christ (vs. 30)? Would such a statement made to the people, whose ideas of the Christ were so different from those of Jesus himself, tend to misrepresent Jesus to them? (11) Why was it safe for Jesus to talk with his disciples about his messiahship, when it was still unsafe to do so with the people generally?

SECTION XXXIII

JESUS' PREDICTION OF HIS OWN DEATH AND RESURRECTION, 8:31—9:1

31 And he began to teach them, that the Son of
man must suffer many things, and be rejected by
the elders, and the chief priests, and the scribes,
and be killed, and after three days rise again.
32 And he spake the saying openly. And Peter took

EXPLANATORY NOTES

Vs. 31, "and he began to teach them that the Son of man† must suffer many things": As the disciples are convinced that Jesus is the Messiah, he now teaches them another truth, viz., that he must, nevertheless, suffer many things. "And be rejected by the elders, and the chief priests, and the scribes": *i. e.*, by the leaders of the Jewish nation. "And be killed": All this—the suffering, rejection, death—is as far as possible from what it was generally supposed the Messiah would experience. Instead he was to be welcomed, and to reign and triumph. But Jesus sees clearly that he is to accomplish his mission only through suffering, rejection, and death, and that too at the hands of the leaders of his own people. And now the time has come when the disciples must begin to learn this lesson, to them so hard to learn. He had intimated it before (2 20), but this is the first clear expression of it. "And after three days rise again": The death that Jesus foresaw did not mean defeat of his life-purpose. He is to accomplish his work, and death will only bring a short interruption of it. Vs. 32, "Peter took him, and began to rebuke him": (*cf.* Matt. 16 22). That Peter should venture to reprove Jesus is surprising, but it is not strange that he found it hard to accept Jesus' statement of his death. Not only

him, and began to rebuke him. But he turning 33
about, and seeing his disciples, rebuked Peter,
and saith, Get thee behind me, Satan: for thou
mindest not the things of God, but the things of
men. And he called unto him the multitude with 34
his disciples, and said unto them, If any man
would come after me, let him deny himself, and

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was all this contrary, as was said above, to the common idea of the Messiah which Peter still held in large part, but his strong affection for Jesus would make it still harder for him to accept the thought of his death. *Cf.* John 12 34; Luke 24 20, 21, 26. Vs. 33, "get thee behind me, Satan": This suggestion of Peter is a temptation to Jesus; he would gladly believe that his work could be accomplished without rejection and death. But he instantly puts the temptation away. "Thou mindest not the things of God": thinkest not the thoughts of God. Vs. 34, "if any man would come after me": be my follower, disciple. "Let him deny himself": This means much more than is usually meant by the word "self-denial." To deny one's self is to cease to follow one's own will, or to make one's own interest and pleasure the object or end of one's life, and instead of this to make the good of men the object of one's life and to follow God's will. (Mark 10 42-45; John 4 34; 5 30; Mark 3 35.) "And take up his cross and follow me": To take up the cross and follow him is not necessarily to die on the cross, but it is to be ready, as he was (vs. 31), to die in obedience to the will of God and for the good of men. Notice that these words apply not only to the twelve apostles, but to all who would follow him. Vs. 35, "for whosoever would save his life† shall lose it": The word "life" means practically "one's self," the energies and capacities of a living being (as in the English phrase "to waste one's life"). One who tries to hold these for himself

35 take up his cross, and follow me. For whosoever
would save his life shall lose it; and whosoever
shall lose his life for my sake and the gospel's
36 shall save it. For what doth it profit a man, to
37 gain the whole world, and forfeit his life? For
what should a man give in exchange for his life?
38 For whosoever shall be ashamed of me and of my

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really wastes them, throws them away. "And whosoever shall lose his life": whosoever shall freely use his life's energies, if need be even unto dying. "For my sake and the gospel's": in devotion to me, for the same cause that I died for, and for the salvation of men; this is a very important point, that of the object for which one spends his life; he may work and suffer for some purpose which would not help in the salvation of men; and in that case he would not be saving life. "Shall save it": not shall escape death, but shall, by making the highest use of life's energies and powers, preserve life from waste and destruction. Vs. 36, "for what doth it profit a man to gain the whole world and forfeit his life?" In this verse Jesus appeals to the natural and right desire to make the highest use of one's self. Nothing that a man can get can make up for the waste of one's life-energies, one's self. Vs. 37, "for what should a man give": rather, what shall he give, what is there that he can give? When one's life is wasted, there is nothing with which, though a man possess the world, it can be bought back; and without it everything else is worthless. Vs. 38, "for whosoever shall be ashamed of me and of my words": This verse goes back to the thought of giving up life for Jesus' sake (vs. 35), and the temptation to forsake him rather than do so. "When he cometh in the glory of his Father with the holy angels": another proof that Jesus was confident that his death would not be defeat either for himself or for the kingdom; he would return in triumph

words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily 9:1
I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

(*cf.* 13 26, 27). Chap. 9, vs. 1, "shall in no wise taste of death, till they see the kingdom of God come with power": a distinct prediction that in the lifetime of some then present the kingdom of God should come. The expression probably refers to the coming of the kingdom in the conversion of multitudes who should believe on him in the times of the apostles after his resurrection.

QUESTIONS

(1)* With what other teaching concerning himself did Jesus follow up the confession of his messiahship by Peter (vs. 31)? Notice carefully the several elements of the teaching. Had Jesus ever told his disciples these things before? (2)* How did Peter receive this new teaching? (3) Would Jesus' statement that he must die seem to Peter to contradict the statement he had just made that Jesus was the Messiah, if he (Peter) still held to the common Jewish idea of the Messiah? (4) What else would make it difficult for Peter to believe that Jesus was to die? (5)* What does Jesus mean by calling Peter "Satan"? Was Peter's rejection of the idea of death a temptation to Jesus? (6) Did Jesus dread suffering? (7) Which requires the greater faith and courage, not to dread suffering, or, though dreading it, to endure it? (8) From what does

Jesus say Peter got his ideas about the work of the Christ (vs. 33)? (9) What does Jesus tell the multitude were the conditions of being his disciples (vs. 34)? Notice carefully each element of this statement, the meaning of each, and the relation between it and what Jesus had just said about himself. (10) Does Jesus lay down one principle of life for himself and another for the disciples, or insist on the same principle for himself and them? (11) Will one who does what Jesus here indicates as the conditions of discipleship necessarily die a violent death? *State Jesus' conditions of discipleship in words that you yourself understand. (12) How does Jesus say we really waste (lose) life, by trying to keep it for ourselves, or by giving it out freely for others? How do we really save it, keep it from going to waste? (13) What is the meaning of the word "life," and what does vs. 36 mean? How do people really do that of which Jesus speaks in this verse? (14) Notice that vs. 37 refers to the buying back of a wasted life. Can this be done? (15)* These vss. 34 37, especially vs. 35, are sometimes said to contain the "secret of Jesus," *i. e.*, the central principle of his life and of his teaching. Try to state the principle as clearly as you can. (16) Consider how your life would be lived if lived on this principle. What will be the result in the end of unwillingness to adopt Jesus' principles of life (vs. 38)? (17) To what event does 9^{1} probably refer? Which is more important, that we be able to interpret obscure predictions such as these, or that we understand and adopt the great moral principles that Jesus teaches in $8^{34\text{-}37}$?

Few passages of the New Testament throw more light upon the character and mission of Jesus, or contain more truths that it is important for us to understand,

and to believe, and to follow, than this one. Do not pass it by without understanding it as fully as possible, and considering carefully what you ought to do in view of it.

SECTION XXXIV

THE TRANSFIGURATION, 9:2–13

2 And after six days Jesus taketh with him Peter,
and James, and John, and bringeth them up into
a high mountain apart by themselves: and he
3 was transfigured before them: and his garments
became glistering, exceeding white; so as no [1]ful-
4 ler on earth can whiten them. And there appeared
unto them Elijah with Moses: and they were talk-
5 ing with Jesus. And Peter answereth and saith
to Jesus, Rabbi, it is good for us to be here: and
let us make three [2]tabernacles; one for thee, and
6 one for Moses, and one for Elijah. For he [3]wist
not what to answer; for they became sore afraid.
7 And there came a cloud overshadowing them: and
there came a voice out of the cloud, This is my

1 *bleacher*

2 Or, *booths*

3 *knew*

EXPLANATORY NOTES

Vs. 2, "after six days": *i. e.*, six days after the conversation narrated in 8^{31}–9^{1}. "Peter, and James, and John": *cf.* Mark 5^{37}; 14^{33}. "Into a high mountain": probably Hermon, which was near Cesarea Philippi. "Transfigured before them": changed in appearance. Vs. 4, "Elijah with Moses . . . . talking with Jesus": Luke adds that they "spake of his decease [departure] which he was about to accomplish at Jerusalem." Vs. 5, "Rabbi, it is good for us to be here," etc.: Peter evidently desires to prolong the enjoyable experience, and for this reason proposes to erect booths in which Jesus and his heavenly visitors can lodge.

beloved Son: hear ye him. And suddenly looking 8
round about, they saw no one any more, save Jesus
only with themselves.

And as they were coming down from the 9
mountain, he charged them that they should tell
no man what things they had seen, save when the
Son of man should have risen again from the dead.
And they kept the saying, questioning among 10
themselves what the rising again from the dead
should mean. And they asked him, saying, [4]The 11
scribes say that Elijah must first come. And he 12
said unto them, Elijah indeed cometh first, and
restoreth all things: and how is it written of the
Son of man, that he should suffer many things
and be set at nought? But I say unto you, that 13
Elijah is come, and they have also done unto him
whatsoever they [5]listed, even as it is written of
him.

4 Or, How is it that the scribes say . . . come?

5 would

Vs. 7, "a voice out of the cloud, This is my beloved Son: hear ye him": If the disciples had found it difficult to believe what Jesus had said about his sufferings and death, and if this had even shaken somewhat their faith that he was really the Messiah, this voice was calculated to lead them to believe both in his messiahship and the things which he had said about his sufferings.

Vs. 9, "charged them that they should tell no man," etc.: It is still with his disciples alone that Jesus is working; they must be prepared for his death; they have a foundation of faith which others have not and for lack of which he cannot teach others of his death and suffering. Vs. 11, "Elijah": The seeing of Elijah on the mount calls up to

their minds the prophecy in Mal. 4 5 about Elijah coming before the Messiah. Jesus tells them this was fulfilled in John the Baptist, and also reminds them that the Old Testament predicts his own rejection and sufferings.

QUESTIONS

(1) From what previous event is this interval of six days (vs. 2) reckoned? (2)* In what region was this high mountain? See 8 27. What high mountain was there in this region? (3)* What wonderful change of appearance did Jesus undergo before his disciples? Tell the story of the whole event. (4) What was the meaning of Peter's proposal in vs. 5? (5) What difference is there between the voice out of the cloud on this occasion and the voice out of heaven at Jesus' baptism (1 11)? What difference in the persons who heard it? (6)* What do these differences (notice them carefully) suggest as to the person for whom, and the purpose for which, each was intended? (7) If Jesus' prediction of his own rejection and death had tended in any measure to lead the disciples to doubt whether Jesus were after all the Christ, what would be the influence of this transfiguration experience on that doubt? (8)* Till what time did Jesus command his disciples not to tell about this remarkable event? Can you see any reason why it was not wise to tell it sooner? (9) Had Jesus before this spoken of his own resurrection? Did his disciples yet understand what he meant by it? (10) What apparently led the disciples to ask about Elijah at just this time (see vs. 5)? (11) Does Jesus mean in vs. 12 that Elijah would himself come or that a prophet like Elijah would appear? Who was the Elijah who had come (vs. 13)? See Luke 1 17 and Matt. 17 13.

SECTION XXXV

THE DEMONIAC BOY HEALED, 9:14–29

And when they came to the disciples, they saw 14
a great multitude about them, and scribes ques-
tioning with them. And straightway all the mul- 15
titude, when they saw him, were greatly amazed,
and running to him saluted him. And he asked 16
them, What question ye with them? And one of 17
1 *Teacher* the multitude answered him, [1]Master, I brought
unto thee my son, which hath a dumb spirit; and 18
2 Or, *rendeth him* wheresoever it taketh him, it [2]dasheth him down:
and he foameth, and grindeth his teeth, and
pineth away: and I spake to thy disciples that
they should cast it out; and they were not able.
And he answereth them and saith, O faithless 19
generation, how long shall I be with you? how
long shall I bear with you? bring him unto
me. And they brought him unto him: and 20
3 Or, *convulsed* when he saw him, straightway the spirit [3]tare
him grievously; and he fell on the ground, and
wallowed foaming. And he asked his father, How 21

EXPLANATORY NOTES

Vs. 17, "a dumb spirit": *i. e.*, one that made the boy dumb. Matthew describes the boy as epileptic (17 15), and with this agree the symptoms as described by Mark. Vs. 19, "O faithless generation": addressed to the disciples, reproving them for their lack of faith, which, if they had possessed it, would have enabled them to cure the boy; *cf.* Matt. 17 19, 20. Vs. 23, "if thou canst": the words of the

long time is it since this hath come unto him?
22 And he said, From a child. And oft-times it hath
cast him both into the fire and into the waters, to
destroy him: but if thou canst do anything, have
23 compassion on us, and help us. And Jesus said
unto him, If thou canst! All things are possible
24 to him that believeth. Straightway the father of
the child cried out, and said, I believe; help thou
25 mine unbelief. And when Jesus saw that a mul-
titude came running together, he rebuked the
unclean spirit, saying unto him, Thou dumb and
deaf spirit, I command thee, come out of him, and
26 enter no more into him. And having cried out,
and [3]torn him much, he came out: and *the child*
became as one dead; insomuch that the more part
27 said, He is dead. But Jesus took him by the
28 hand, and raised him up; and he arose. And
when he was come into the house, his disciples
asked him privately, [4]*saying*, We could not cast it
29 out. And he said unto them, this kind can come
out by nothing, save by prayer.

[3] Or, *convulsed*

[4] Or, How is it *that we could not cast it out?*

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man, reprovingly repeated by Jesus, showing that the difficulty is not in his own ability, but in the man's faith. Vs. 29, "this kind can come out by nothing save by prayer": The more difficult the task, the more necessary is prayer, by which we enter into fellowship with God and acquire his power.

QUESTIONS

(1)* Having read the narrative carefully, tell the story of the epileptic boy (vss. 14–29). (2) For what

does Jesus reprove the disciples in vs. 19? (3) For what does he reprove the father of the boy in vs. 23? (4) How far does the father show a right spirit in the whole transaction? (5) What does vs. 19 suggest as the reason why the disciples could not cast out the demon? What does vs. 29 suggest as the reason? What is the relation of the two causes thus suggested?

SECTION XXXVI

JESUS AGAIN FORETELLS HIS DEATH AND RESURRECTION, 9:30-32

30 And they went forth from thence, and passed
through Galilee; and he would not that any man
31 should know it. For he taught his disciples, and
said unto them, The Son of man is delivered up
into the hands of men, and they shall kill him;
and when he is killed, after three days he shall
32 rise again. But they understood not the saying,
and were afraid to ask him.

EXPLANATORY NOTES

Vs. 30, "passed through Galilee": made a journey from the mountain of transfiguration to some point in Galilee, probably Capernaum (vs. 33). "Would not that any man should know it": His aim is still to be with his disciples and to teach them. Vs. 31, "the Son of man† is delivered up": *i. e.*, is to be delivered up as a prisoner. With this whole section compare 8 30, 31.

QUESTIONS

(1) From what place does "from thence" in vs. 30 mean? Compare 8 27; 9 2, 9, 14. (2) Is this a preaching tour or a teaching tour? That is, is it for preaching to the multitude or for teaching his disciples? (3)* What was the subject of his teaching? (4)* When had Jesus first spoken distinctly to his disciples on this subject? (5) Why were the disciples unable to understand him?

SECTION XXXVII

THE AMBITION AND JEALOUSY OF THE DISCIPLES REPROVED, 9:33–50

And they came to Capernaum: and when he 33
was in the house he asked them, What were ye
reasoning in the way? But they [1]held their 34
peace: for they had disputed one with another in
the way, who *was* the greatest. And he sat 35

[1] *remained silent*

EXPLANATORY NOTES

Vs. 34, "who was the greatest": *i. e.*, who should have the highest place in the kingdom which they believed Jesus would establish. Vs. 35, "if any man would be first": If one desires to be really first, he can attain this only by becoming servant of all. Compare with this the closely similar teaching in 8 34, 35. Vss. 36, 37: Three things must be remembered in order to see the meaning of Jesus in these verses: (*a*) He is reproving his disciples for their ambitious strife (vss. 33, 34). (*b*) The characteristic of a child is simplicity and absence of pride and ambition. (*c*) "Name" in the Bible stands for the character. Thus the thought of Jesus is: Whosoever shall receive, *i. e.*, welcome in a friendly spirit, a little child because he sees in the child the character, simplicity, and sincerity of Jesus, is in effect receiving Jesus; and he who receives Jesus receives God, since the character of Jesus is the character of God. It follows that if the disciples really wish to draw men to Jesus, and to God, they must first of all put away their selfish ambitions and seek to be like Jesus in the simplicity and absence of ambition that was characteristic of him. The teaching is very important for us, and in two ways: If we love people that are like Jesus, we are really

down, and called the twelve; and he saith unto them, If any man would be first, he shall be last
36 of all, and [2]minister of all. And he took a little [2] *servant*
child, and set him in the midst of them: and
37 taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.
38 John said unto him, [3]Master, we saw one [3] *Teacher*

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loving him, and loving him we are loving God: and if we would draw men to Jesus, we must be like him.

Vs. 38, "casting out demons in thy name": claiming the authority of Jesus, and no doubt using the name of Jesus in commanding the demon to go out. *Cf.* Acts 19 13. We know nothing of this man beyond what these verses tell us of him. Vs. 39, "forbid him not: for," etc.: Jesus argues simply from what the disciples told him; though this man did not keep company with Jesus, yet that he used Jesus' name and actually cast out demons showed that, so far from being opposed to him, or simply trading on Jesus name, he was in sympathy with Jesus' work, and had at least some measure of faith in him. Such a man, Jesus says, will not easily turn against him. Vs. 40, "for he that is not against us is for us": a principle, which as the connection in which Jesus used it shows, is to be applied in the judgment of others, and from its very nature applicable only thus, and not in excusing ourselves for our inactivity. *Cf.* Matt. 12 30. One cannot be neutral in respect to Jesus; each one's life must hinder or help his work and kingdom. In judging of others, whose hearts we cannot know, and who, like the man of whom John spoke, are doing good work, we should reason from this good work that they are on Christ's side, are helping on

casting out [4]devils in thy name: and we forbade
him, because he followed not us. But Jesus said, 39
Forbid him not: for there is no man which shall
do a mighty work in my name, and be able quickly
to speak evil of me. For he that is not against 40
us is for us. For whosoever shall give you a cup 41
of water to drink, because ye are Christ's, verily I
say unto you, he shall in no wise lose his reward.
And whosoever shall cause one of these little ones 42

[4] demons

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his work, even though their acknowledgment of him does not take the form which we most approve. It is a very important lesson which Jesus here teaches, and one that has often been forgotten by those who have borne his name. Vs. 41. "for whosoever shall give you a cup of water to drink, because ye are Christ's": whoever even in a very slight act, is influenced by a desire to serve Christ. In such a case, as in that of the man spoken of above, the two things that show real, even though imperfect, discipleship are recognition of Jesus and kindly, helpful action springing from such recognition. "He shall in no wise lose his reward": God will recognize the motive of the act, and treat it accordingly. Vs. 42, "one of these little ones that believe": not necessarily a child in years, but, as the words "that believe" show, in faith—one who, whether young or old, has, like the man of whom John had spoken, only an imperfect, immature faith. "Cause . . . . to stumble": put obstacles in his way, making it harder for him to follow the right path. In vss. 43–48 Jesus, having previously spoken of hindering others, causing them to stumble, turns to speak of things by which we cause ourselves to stumble, to fall into sin. "If thy hand cause thee to stumble, cut it off": a strong expression, indicating the necessity of sacrificing even the dearest things if they lead

that believe on me to stumble, it were better for
him if a great millstone were hanged about his
43 neck, and he were cast into the sea. And if thy
hand cause thee to stumble, cut it off: it is good
for thee to enter into life maimed, rather than
having thy two hands to go into [5]hell, into the
45 unquenchable fire.[6] And if thy foot cause thee to
stumble, cut it off: it is good for thee to enter
into life halt, rather than having thy two feet to

5 *Gehenna*

6 Vss. 44 and 46 (which are identical with vs 48) are omitted by the best ancient manuscripts

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us into sin. It is not to be supposed that Jesus meant that we should actually cut off a hand or a foot (vs. 45), or pluck out an eye (vs. 47). Sin comes from the heart (7 20-23), and mutilating the body would not prevent it. But he did mean that we should, if necessary, sacrifice things as dear to us as hand or foot or eye, rather than go on sinning. Vs. 43, "to enter into life† maimed† rather than . . . . to go into hell†": The contrast of "life" and "hell" indicates that Jesus has especially in mind the blessed future life of the righteous, and the punishment of the wicked after death. He implies that by falling into sin we may incur the punishment of hell. *Cf.* 3 29. "Into the unquenchable fire": fire that is never put out. Carrying on the illustration, which is involved in the word "hell,"† Jesus uses unquenchable fire as a symbol of that utter ruin which comes to the soul that falls hopelessly into sin. His language, being thus figurative, should hardly be pressed to mean that we either enter the future life of blessedness or endure the punishment of sin after death in our bodies, either maimed and halt, or having two hands and two feet. He is rather saying in vivid language that it is better to lose hands or feet or eyes and enter into life than to save them and be cast into hell. The warnings of Jesus against sin are very solemn; to him nothing was so dreadful as sin.

be cast into [5]hell. And if thine eye cause thee to 47
stumble, cast it out: it is good for thee to enter
into the kingdom of God with one eye, rather than
having two eyes to be cast into [5]hell; where their 48
worm dieth not, and the fire is not quenched. For 49
every one shall be salted with fire. Salt is good: 50
but if the salt have lost its saltness, wherewith will
ye season it? Have salt in yourselves, and be at
peace one with another.

Vs. 47, "into the kingdom of God": Here, too, as in the expression "enter into life," Jesus doubtless has specially in mind the future life. *Cf.* note on vs. 43. But it should be remembered that the kingdom of God begins now, and they who are in it hereafter are those who enter it now. And the same is true of life.† Vs. 48, "where their worm dieth not": another figure taken from or suggested by the valley of Hinnom†; worms that consume dead bodies represent the dreadful suffering of those who, rather than give up something that is dear to them, go on in sin. Vss. 49, 50 are difficult to understand. But we may get some light on them by remembering that salt is that by which things are kept from decay, and that fire is a means of testing, that either purifies or destroys. This suggests as the general thought that none of us can escape discipline, trial (such as is suggested in vss. 43–48). If we accept it in the right spirit, it becomes a purifying fire. But we shall have to endure it anyhow; if not as purifying, then as punishing. The salt that has lost its saltness is either discipline that is ineffective, because we do not accept it, or people who have ceased to be morally helpful in the world. The words "have salt in yourselves" seem to refer to the spirit of love, which is the preserver of true social life, and which brings "peace" and harmony.

QUESTIONS

(1)* When they reached Capernaum, what question did Jesus ask his disciples? (2) Was the subject of their conversation the personal superiority of the disciples one to another, or their rank in the kingdom, which they expected Jesus to found? (3) What does the fact of this dispute show as to the ideas which they still held concerning the nature of the kingdom and of Jesus' future? *Cf.* vs. 32. Recall also 8 31-33. (4)* What principles of leadership and rank did Jesus teach them (vs. 35)? State this principle in your own words. (5) What further lesson did he teach them by the use of a little child? (Study vs. 37 carefully, and state as clearly as you can the thought of Jesus.) (6) What important applications had this teaching to the disciples, and what has it to us?

(7) Relate in your own words the incident of the man who was casting out demons in Jesus' name (vs. 38). (8) What great principle does Jesus teach his disciples in his answer to John (vs. 39)? By what are we to judge others—by the organization to which they belong, or by the work they are doing and the spirit they show? *Cf.* Matt. 7 16-18. (9) Was vs. 40 spoken with reference to one who was doing nothing, or one who was actively doing good? (10) Does it mean that not to be actively working against Jesus puts one on his side? (11) What does it mean? (12) Did Jesus give it as a rule by which the disciples could judge themselves, or as one by which to judge others? (13) What is the other half of the truth (Matt. 12 30)? (14)* Put the teaching of vs. 41 into words of your own. (15) Whom does Jesus mean by "one of these little ones that believe on me" (vs. 42)?

(16) What does "cause to stumble" mean? (17) State the teaching of this verse. (18) To what new phase of the subject of "stumbling" does Jesus pass in vs. 43? (19) What do the words "stumble," † "life," † "maimed," † "hell," † "halt" † mean? (20) State the teachings of vss. 43 48 in your own words, and give examples showing how they apply. (21) How does Jesus always treat of sin? (22) What does the last sentence of vs. 50 mean? (23) State several teachings of this passage that you think will be useful to yourself.

*REVIEW QUESTIONS

(1) In what portion of Palestine is Jesus said to have begun his work after the imprisonment of John the Baptist? (2) In what region was he working, as recorded in chap. 9? (3) How much of the intervening record refers to work in this same region? (4) Name the events which are recorded previous to his first conflict with the Pharisees (1 14-45). (5) Name the events of 2 1—3 6. What is the common characteristic of all these events? (6) Name the events of the remainder of the third chapter. Which is the most important of these events? (7) What does 4 1-34 contain? (8) Name the four events that next succeed the chapter of parables. (9) What is the subject of 6 7-29? (10) Name the events of 6 30—7 23, beginning with the feeding of the five thousand. (11) In 7 24—8 26 there is a record of a journey which extended partly outside of Jewish lands; name the events of this journey. (12) In 8 27—9 50 is the record of another northern journey; name the events of this journey. (13) Which of these events seem to you of peculiar importance in the ministry of Jesus? (14) In what chapter is the story of the call of the four fisher-

men? (15) What passage contains the series of events in which Jesus comes into conflict with the Pharisees? (16) What chapter contains the record of the choosing of the Twelve? the sending out of the Twelve? (17) What chapter consists mainly of parables? (18) In what chapter is the story of Jairus's daughter? What other story is imbedded in this one? (19) In what chapter is the story of the feeding of the five thousand? (20) In what chapter is the discourse on eating with unwashen hands? (21) In what chapter is the record of the journey to Tyre? (22) In what chapter is the story of the transfiguration? (23) Name and locate all the cities spoken of in chaps. 1-9. (24) Which of these are in Galilee? In what territory are the others? (25) Who are the first four recorded disciples of Jesus? Tell the story of their call. (26) Did Jesus at this time ask them for an acknowledgment of his messiahship? (27) Had they made any such acknowledgment when Jesus chose the Twelve? (28) What was the basis of Jesus' fellowship with his first disciples, an intellectual assent to his messiahship, or moral sympathy and friendship? (29) State the circumstances under which Jesus at length called forth an explicit acknowledgment of his messiahship. (30) Why were the scribes and Pharisees opposed by Jesus? (31) Why was Jesus displeased with them? (32) What was Jesus' attitude toward the publicans? (33) In what kinds of work has Jesus been engaged while in Galilee and adjacent regions? (34) What has he accomplished by his work there as recorded by Mark?

SECTION XXXVIII

DEPARTURE FROM GALILEE INTO PEREA, 10:1

And he arose from thence, and cometh into the 1
1 territory [1]borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he
2 accustomed was [2]wont, he taught them again.

EXPLANATORY NOTES

Vs. 1, "arose from thence": *i.e.*, he departed from Capernaum (see 9 33), and, as the rest of the verse shows, from Galilee. Nor do we again read in this gospel of his returning to Galilee. The ministry in Galilee, the beginning of which is recorded in 1 14, is now at an end. "Cometh into the borders of Judea and beyond Jordan": *i. e.*, into Judea† and Perea,† the southern sections of Palestine, the one on the west and the other on the east of Jordan. This chap. 10 relates events that happened before he reached Jerusalem. This period is often called the Perean ministry. "As he was wont, he taught them again": During the latter part of the ministry in Galilee Jesus had devoted himself to the disciples and rather avoided the multitudes. On coming into Perea, however, he again takes up the work of teaching the multitude.

QUESTIONS

(1)* Into what region did Jesus go on leaving Capernaum? (2) Of what period of his ministry does this verse mark the end? (3)* With what kind of work does the new period begin? (4) Is this an altogether new form of work for Jesus? If not, when had he been engaged in it before? (5)Why had he interrupted it?

SECTION XXXIX

CONCERNING DIVORCE, 10:2-12

2 And there came unto him Pharisees, and asked
him, Is it lawful for a man to put away *his* wife?
3 tempting him. And he answered and said unto
4 them, What did Moses command you? And they
said, Moses [1]suffered to write a bill of divorce- [1] *permitted*
5 ment, and to put her away. But Jesus said unto
them, For your hardness of heart he wrote you
6 this commandment. But from the beginning of

EXPLANATORY NOTES

Vs. 2, "is it lawful": better, is it right? There was no question about its being legal. The husband was permitted to do so by law; no action of court was required as with us. Vs. 5, "but Jesus said," etc.: Jesus does not deny that the law gave such permission, but he says that the law permitted it only because men's hearts were hard; they were not yet able to see and appreciate the better and right way. But because the law permits it, that does not make it the right thing to do. Vs. 6, "from the beginning of the creation, male and female made he them": Marriage is not an invention of man, but something that is made natural and right by the very constitution of man (men and women), as God himself created them from the beginning; and the marriage which is thus made right is a lifelong union of a man and a woman, not an arrangement which, like a business contract, can be canceled at will. Vs. 9, "what therefore God hath joined together, let not man put asunder": Though a man and a woman marry one another of their own free choice, and under no compulsion, yet

the creation, Male and female made he them. For 7
this cause shall a man leave his father and mother,
2 *two* and shall cleave to his wife; and the [2]twain shall 8
become one flesh: so that they are no more [2]twain,
but one flesh. What therefore God hath joined 9
together, let not man put asunder. And in the 10
house the disciples asked him again of this matter.
And he saith unto them, Whosoever shall put 11
away his wife, and marry another, committeth
adultery against her: and if she herself shall put 12
away her husband, and marry another, she com-
mitteth adultery.

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since the law of marriage as written in the constitution of man is a lifelong union, they who marry are under the sanction of God's law, and are in that sense joined together by God. "Let not man put asunder": Jesus means especially, let no husband put away his wife, since it was thus that marriages were usually broken among the Jews. But the principle makes every divorce wrong: either itself a violation of God's law, or made necessary by the fact that either husband or wife has already grievously broken that law: What Jesus is saying is that there ought not be any divorces. Vs. 11, "commits adultery against her": He is still before God the husband of the woman whom he first married; his living with another is therefore itself grievous sin. Vs. 12: And the same principle applies to the wife.

QUESTIONS

(1) Relate the conversation between Jesus and the Pharisees concerning divorce. (2) What does Jesus teach concerning the lasting character of a marriage? (3)* On what does he base his teaching? (4) If Jesus'

teaching were followed, would there ever be any divorce at all? (5) In view of this teaching, ought a marriage, or a promise to marry, be hastily made, or carefully, conscientiously, prayerfully? (6) In view of this teaching, how should a marriage once made be regarded; and how should one look upon all those things, even the seemingly petty things, such as impatience, extravagance, etc., which tend to alienate husband and wife? (7) What does the fact that Jesus here sets aside a law of Moses show as to his authority as compared with that of Moses? (8)* On what previous occasions and on what subject has Jesus given teaching which differed from that of the Old Testament law? (9)* In case of difference of teaching, which should we follow, the old Testament or Jesus?

SECTION XL

BLESSING LITTLE CHILDREN, 10:13-16

And they brought unto him little children, 13
that he should touch them: and the disciples
rebuked them. But when Jesus saw it, he was 14
moved with indignation, and said unto them,
Suffer the little children to come unto me; forbid
them not: for of such is the kingdom of God.
Verily I say unto you, Whosoever shall not re- 15
ceive the kingdom of God as a little child, he
shall in no wise enter therein. And he took them 16
in his arms, and blessed them, laying his hands
upon them.

EXPLANATORY NOTES

Vs. 13, "little children": simply, "children;" the word includes children up to twelve years old (5 39, 42), or perhaps older. Vs. 14, "for of such is the kingdom of God": to such it belongs. Notice the word "such;" not to children only, but to the childlike. The quality of childlikeness, teachableness and trustfulness, whether it is found in a child or an adult, is necessary in order to obtain the blessing of the kingdom. Vs. 15, "whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein": The kingdom of God is something that can be received and also entered. To receive it is to welcome it, in effect to consent that God shall reign over us; this we ought to do with teachableness and humbleness, as a little child accepts the rule of his parents. To enter the kingdom is to have part in it as members and subjects of it, and so to share in its blessings.

QUESTIONS

(1) Tell the story of Jesus and the children (vs. 13–16). (2)* What element of Jesus' character is illustrated in this incident? *Cf.* Matt. 11[29]. (3) Does vs. 14 mean that the kingdom of God belongs to those who are young in years, or to those who have the teachable, trustful spirit of children? (4)* What does vs. 15 mean?

"JESUS, THE FRIEND OF CHILDREN"

SECTION XLI

THE RICH YOUNG MAN, WHO HAD KEPT THE COMMANDMENTS, 10:17-31

1 Or, *on his way*

2 *Teacher*

17 And as he was going forth [1]into the way, there
ran one to him, and kneeled to him, and asked
him, Good [2]Master, what shall I do that I may
18 inherit eternal life? And Jesus said unto him,
Why callest thou me good? none is good save one,
19 *even* God. Thou knowest the commandments, Do
not kill, Do not commit adultery, Do not steal, Do

EXPLANATORY NOTES

Vs. 17, "what shall I do that I may inherit eternal life": This young man had learned that there is eternal life (see Dan. 12 2,) and he desired to find out how to get it. Vs. 18, "why callest thou me good? There is none good save one, even God": Probably Jesus saw that the young man applied the term "good" to him only as a compliment, and without serious thought of its meaning. He does not mean that he is himself sinful, but desires to turn the thought of the young man to God, who is the source of all goodness and the pattern of all goodness. Had the young man really discerned in Jesus the expression of God's goodness, he would doubtless have answered him differently. Vs. 19, "thou knowest the commandments": It is the good that gain eternal life (Matt. 25 46). The commandments were the rule of goodness, right conduct, under which the young man had been brought up, and so Jesus tests him by them. Vs. 21, "and Jesus looking upon him loved him": Evidently the young man had really done well, although, of course, his life had not been without sin. "One thing thou lackest": This was love. He had kept

not bear false witness, Do not defraud, Honour
20 thy father and mother. And he said unto him,
[2]Master, all these things have I observed from my
21 youth. And Jesus looking upon him loved him,
and said unto him, One thing thou lackest: go,
sell whatsoever thou hast, and give to the poor,
and thou shalt have treasure in heaven: and come,
22 follow me. But his countenance fell at the say-
ing, and he went away sorrowful: for he was one
that had great possessions.
23 And Jesus looked round about, and saith unto

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the individual commandments, but he had not yielded his heart to the one great commandment that is underneath them all. (*Cf.* Jesus' words in 12[28-31].) It was one great defect of the teaching of the scribes that it tended to lead men to think only of keeping single commandments and to expect reward for each act of such obedience, instead of bringing their whole lives into subjection to a right principle, and so coming spontaneously to do the right thing always. Till we learn to do this we are still only children keeping rules.

Vss. 23–31 dwell upon the thought, naturally suggested by the case of this young man, that the possession of wealth is a hindrance to entering the kingdom of God. On the meaning of this expression "enter into the kingdom" *cf.* notes on vs. 15. Vs. 24, "the disciples were amazed": The Jewish rabbis by their teaching that only those who devoted themselves to the study and practice of all the numerous commandments into which they divided the law (the rabbis counted 613 commands in the law), and the traditions which they had attached to it, were pleasing to God, had practically taught that a poor man who

his disciples, How hardly shall they that have
riches enter into the kingdom of God! And the 24
disciples were amazed at his words. But Jesus
answereth again, and saith unto them, Children,
how hard is it [3]for them that trust in riches to
enter into the kingdom of God! It is easier for a 25
camel to go through a needle's eye, than for a
rich man to enter into the kingdom of God. And 26
they were astonished exceedingly, saying unto
him, Then who can be saved? Jesus looking 27
upon them saith, With men it is impossible, but

Some ancient manuscripts omit *for them that trust in riches.*

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had to earn his bread had very little chance to enter the kingdom. One must be fairly well-to do in order to know and keep the law. Hence the surprise of the disciples at the thought that riches are an obstacle to entering the kingdom. Jesus by making religion simple, consisting in loving trust in God and loving helpfulness to men, which even the poorest can cherish and put into practice, opened the door of hope to the poor; while, on the other hand, he saw and taught that riches, which always tempt men to trust in them rather than in God and conduce to selfishness toward their fellow men, make it hard (notice that Jesus does not say impossible, for even the hyperbole in vs. 25, does not mean that) for those who possess them to enter the kingdom. *Cf.* Matt. 5 [3]. Vs. 25, "a needle's eye": a strong figurative expression, meaning just what the words say (not, as some have supposed, a city gate called the needle's eye), but, of course, to be understood as hyperbole, since it is absolutely impossible for a camel to go through a needle's eye, while Jesus says in vs. 27 that it is not impossible for a rich man to enter the kingdom. Vs. 30, "shall receive a hundred-fold now in this time": Not,

not with God: for all things are possible with
28 God. Peter began to say unto him, Lo, we have
29 left all, and have followed thee. Jesus said,
Verily I say unto you, There is no man that hath
left house, or brethren, or sisters, or mother, or
father, or children, or lands, for my sake, and for
30 the gospel's sake, but he shall receive a hundred-fold
now in this time, houses, and brethren, and sisters,
and mothers, and children, and lands, with persecu-
31 tions; and in the [4]world to come eternal life. But
many *that are* first shall be last; and the last first.

[4] Or, *age*

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of course, necessarily as reckoned in dollars and cents (or in talents or denarii), but in real value to the one who surrenders these things. Following Jesus is, for the present life even, a hundredfold more profitable than following one's own selfish purposes. This is not hyperbole, but the sober truth that has been proved by experience many times over. "With persecutions": Those who will live godly lives, will have occasion to suffer; but it will still remain true that the devotion of the life to Christ's service is the truest wisdom. Vs. 31, "many that are first shall be last and the last first": God is judge and rewarder, and not those that seem to be first or really are so in time—as, for example, the twelve disciples to whom Jesus was speaking—will necessarily have the greatest reward. God's judgments are not always the same as men's.

QUESTIONS

(1) Tell the story of the rich young man. (2) Why did Jesus object to his calling him good? (3)* Why did Jesus point him to the commandments? (4) In what sense was it true that he had kept those commandments?

(5)* What was the defect of this young man's morality? (6) Study the character of this young man, and determine as far as you can what was good and what was evil in him. (7) Did Jesus ask him to give away his property because this was an invariable rule for all his disciples, or because this man's sin was covetousness, which could be eradicated only by such an extreme measure? (8) Does Jesus expect all his followers to surrender their property in the sense that they hold it subject to his will? (9)* What is the principle of conduct under which Jesus acted and according to which he desired all his followers to act? (10) Would acting on this principle lead one to keep the great commands of the law? (11)* Could any list of commandments be made long enough to include all the things that this principle would cover? Answer thoughtfully. (12) The Israelites were given many specific commands; must nations and children obey rules until they learn to act from principle? (13) Ought we always to remain children in this respect, or to learn to act from principle in all things? (14) What does the expression "enter into the kingdom of God" in vs. 23 mean? (15) What is the teaching of vss. 23 25? (16)* Why are riches such an obstacle to entering the kingdom of God? (17) Why were the disciples astonished at this teaching? (18) What does Jesus say (vss. 29, 30) they shall have who surrender friends and possessions for his sake and the gospel's sake? (19) How is this promise fulfilled? (20) Did you ever know of anyone who was really worse off for following Christ? (21) Is the actual parting with friends and kindred and property necessary in every case in order to follow Christ? Has it often been necessary? Ought we all to be ready to make the surrender if necessary?

SECTION XLII

JESUS' ANNOUNCEMENT OF HIS CRUCIFIXION, 10:32–34

32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto
33 him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the
34 Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

EXPLANATORY NOTES

Vs. 32, "Jesus was going before them: and they were amazed; and they that followed were afraid": They evidently noticed the earnestness and determination in his manner. Jesus foresees the great suffering before him, but he is determined bravely to endure it. Vs. 33, "the Son of man shall be delivered unto the chief priests and the scribes": to the Sanhedrin,† the Jewish court. "Shall deliver him unto the Gentiles": This statement Jesus had not made before when he had spoken of his death. The Jewish court was not allowed to put a man to death. This power belonged to the Roman procurator, an officer appointed by the emperor at Rome to take charge of the affairs in a province. Jesus' prediction is therefore that he will be put to death by regular process of law, not by mob violence.

QUESTIONS

(1) What impression did Jesus' manner as he went up to Jerusalem make upon his disciples and followers? (Compare vs. 39 as suggesting what was in Jesus' mind at this time.) (2)* Of what feeling and purpose respecting his death was this manner the reflection? (3) What prediction did Jesus make to his disciples at this time? (4) On what previous occasion had he made similar announcements? (5)* In what respect does this prediction differ from the preceding ones?

SECTION XLIII

THE AMBITION OF JAMES AND JOHN REPROVED, 10:35-45

35 And there come near unto him James and
John, the sons of Zebedee, saying unto him,
[1]Master, we would that thou shouldest do for us [1] *Teacher*
36 whatsoever we shall ask of thee. And he said
unto them, What would ye that I should do for
37 you? And they said unto him, Grant unto us
that we may sit, one on thy right hand, and one on
38 *thy* left hand, in thy glory. But Jesus said unto
them, Ye know not what ye ask. Are ye able to
drink the cup that I drink? or to be baptized with
39 the baptism that I am baptized with? And they
said unto him, We are able. And Jesus said unto

EXPLANATORY NOTES

Vs. 37, "grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory": a request which shows both that the disciples still looked for a political kingdom, and that these two at least still had a selfish ambition to outrank their fellow-apostles. Vs. 38, "are ye able to drink the cup," etc.: Both cup and baptism are figurative expressions for the painful experiences through which Jesus foresaw that he must pass. Vs. 39, "the cup that I drink ye shall drink": They should also endure suffering, although it might not be the same or so severe. Acts 12 1-3 states some of the sufferings which they afterward experienced. Vs. 42, "they which are

them, The cup that I drink ye shall drink; and
with the baptism that I am baptized withal shall
ye be baptized: but to sit on my right hand or on 40
my left hand is not mine to give: but *it is for*
them for whom it hath been prepared. And when 41
the ten heard it, they began to be moved with
indignation concerning James and John. And 42
Jesus called them to him, and saith unto them, Ye
know that they which are accounted to rule over
the Gentiles lord it over them; and their great
ones exercise authority over them. But it is not 43
so among you: but whosoever would become great
servant among you shall be your [2]minister: and whoso- 44
bond-servant ever would be first among you, shall be [3]servant
of all. For verily the Son of man came not to be 45
ministered unto, but to minister, and to give his
life a ransom for many.

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accounted to rule": Officials, governors, etc. "Lord it over them": domineer, rule according to their own pleasure. On vss. 43, 44, *cf.* 9 35 and notes. Vs. 45, "for verily the Son of man† came not to be ministered unto, but to minister": not to be served, but to serve. Jesus himself sets the example to the disciples. "And to give his life": not simply to die, but to devote his life to the service of mankind, being willing to die if need be, which in his case was necessary. "A ransom for many": By thus giving his life many were to be delivered from the bondage of sin.

QUESTIONS

(1) What request did the brothers James and John make for themselves? (2)* What does the making of

this request show as to the ideas which they still cherished concerning the kingdom that Jesus would establish? (3) What does it show as to their understanding of what Jesus had just said about dying? (4)* To what cup and to what baptism did Jesus refer in his question to them? (5) Did the disciples probably realize how much this cup and this baptism would mean when they said, "We are able"? (6) What did Jesus mean when he told them that they should drink his cup and be baptized with his baptism? Compare 8 31-35. (7) How was this prediction fulfilled? (8)* State, if you can, the teaching of vss. 39, 40 in the form of a general principle. (9)* What great principle concerning the basis of rank and pre-eminence among his disciples does Jesus state in vss. 42-44? Be sure you grasp this principle. Try to give some illustrations of how it would apply in our lives today. (10) What does Jesus state in vs. 45 as the principle of his own life? (11) Is the principle that applies to the Son of man the same that applies to the sons of men who are his disciples? (12) Does Jesus expect us to live our lives on the same principle on which he lived his? (13) Is the principle one which is to be applied only by those who are called upon to suffer martyrdom or to die for others, or by all Christians and at all times? (14) Is this principle any more really or perfectly obeyed by one who dies as a martyr than by one who, not being called upon to die, devotes all his energies continually to the good of his fellow men and the advancement of God's kingdom in the world?

SECTION XLIV

THE BLIND MAN NEAR JERICHO HEALED, 10:46-52

And they come to Jericho: and as he went out 46
from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when 47
he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he 48
should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. 49
And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, 50
casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, What 51
wilt thou that I should do unto thee? And the blind man said unto him, [1]Rabboni, that I may receive my sight. And Jesus said unto him, Go 52
thy way; thy faith hath [2]made thee whole. And straightway he received his sight, and followed him in the way.

[1] See John 20: 16

[2] *cured*, or *saved thee*

EXPLANATORY NOTES

Vs. 47, "Jesus, thou Son of David"†: This is the first instance in the gospel of Mark in which anyone except a demoniac has publicly addressed Jesus by a messianic

title. Vs. 51, "Rabboni"†: a title applied to religious teachers. Vs. 52, "thy faith hath made thee whole"†: restored thee to soundness. *Cf.* 5 : 24, 34.

QUESTIONS

(1) Where is Jericho†? (2)* Does the incident of vss. 46–52 come near the beginning or the end of the journey from Galilee to Jerusalem? Compare 10 [1] and 10 [32]. (3) Tell the story of Bartimeus. (4) What does the title "Son of David" mean? (5) Is there any previous record in this gospel of anyone calling Jesus by this title? (6)* What does the fact that Bartimeus calls him by this title show as to what people were thinking about Jesus, and what does Jesus' acceptance of the title without rebuke show as to his willingness now to be recognized as the Messiah? What reason can you give for this? (7) What commendable characteristics does Bartimeus show on this occasion? (8) What did he believe and how did he show his faith? *Cf.* questions 7, 8, 15 on Section XX. (9) How was his faith and persistence rewarded? (10)* What main division of the gospel ends with this section? Where does this main division begin? (11) Name the main divisions that precede it.

SECTION XLV

THE TRIUMPHAL ENTRY; JESUS SALUTED AS MESSIAH, 11:1–11

And when they draw nigh unto Jerusalem, 1
unto Bethphage and Bethany, at the mount of
Olives, he sendeth two of his disciples, and saith 2
unto them, Go your way into the village that is
over against you: and straightway as ye enter into
it, ye shall find a colt tied, whereon no man ever

EXPLANATORY NOTES

With this section begins the account of Jesus' last days in Jerusalem. Vs. 1, "and when they draw nigh unto Jerusalem,† unto Bethphage,† and Bethany"†: See the map on page 151. The road by which Jesus came was probably that which winds around the southern slope of the Mount of Olives. Vs. 2, "into the village that is over against you": *i. e.*, opposite you, perhaps across a valley from the spot where they stood. What the village was we do not know, possibly Bethphage. "Whereon no man ever yet sat": *i. e.*, a young colt. Vs. 3, "the Lord": *i. e.*, Jesus. "Will send him back hither": a promise to return the animal. Vs. 8, "spread their garments upon the way; and others branches": thus making a sort of a carpet for him to ride upon. The garments were doubtless the outer cloaks. See notes on 6⁹. Vs. 9, "Hosanna": a Hebrew word meaning "Save now;" it was therefore a prayer to God now to save, meaning either to save Israel, or to be favorable to Jesus, whom, as the rest of the verse shows, they meant to recognize as the Messiah. "Blessed is [*or* be] he that cometh in the name of the Lord": also a prayer for

3 yet sat; loose him, and bring him. And if any
one say unto you, Why do ye this? say ye, The
Lord hath need of him; and straightway he will
4 send him back hither. And they went away, and
found a colt tied at the door without in the open
5 street; and they loose him. And certain of them
that stood there said unto them, What do ye,
6 loosing the colt? And they said unto them even
7 as Jesus had said: and they let them go. And
they bring the colt unto Jesus, and cast on him
8 their garments; and he sat upon him. And many

God's blessing on him who comes in God's name, *i. e.*, as God's representative. Vs. 10, "blessed is [*or* be] the kingdom that cometh": a prayer for God's blessing on the coming kingdom, or reign of Messiah. "in the highest": in

Index: A, summit of the Mt. of Olives; G, traditional site of Gethsemane; D, St. Stephen's Gate; R, possible site of Bethphage.

spread their garments upon the way; and others branches, which they had cut from the fields. And 9
they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord: Blessed *is* the kingdom that 10
cometh, *the kingdom* of our father David: Hosanna in the highest.

And he entered into Jerusalem, into the temple; 11
and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

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heaven, that is, where God dwells, who is to save. By his entry into the city in triumph and his acceptance of the acclamations of the people, Jesus virtually announced himself to be the Messiah. Hitherto he had avoided making such an announcement publicly, and had made declaration of his messiahship only to his disciples, who were prepared for it by their sympathy with him and devotion to him, or here and there to one exceptionally ready for it. A declaration that he was the Christ, made to the people generally, would really have misrepresented him, since they would have understood the word Messiah or Christ in their sense of it. But now, having disclosed his character and aims, even to the people, as fully as they were able to apprehend them, it was needful that before his death, which he saw to be near at hand, he should publicly make it plain that he, being what they knew him to be, one who seeking not political but spiritual ends claimed the allegiance of men, was indeed the Messiah whom, unintelligently, they expected.

QUESTIONS

(1) Where are the places mentioned in vs. 1? (2)* By what road did Jesus probably enter Jerusalem? (3) From what place had he come? (4)* Having read carefully vss. 1–11, using the notes if necessary to make clear the meaning, tell the story of Jesus' entry into Jerusalem. (5)* Was this public entrance into the city forced upon Jesus against his will, or was it planned and accepted by him? (6) In what various ways did the disciples and multitude show him honor? (7) What is the meaning of the word "Hosanna," and what did the people mean by its utterance at this time? (8) What is the meaning of their other cries? (9) What is the meaning of the whole event as an act of the people? In what character did the people by this act, and especially by their cries, in vss. 9, 10, accept Jesus? (10)* What did Jesus virtually proclaim respecting himself by this act of his acceptance of the people's homage? (11) Had Jesus before this time publicly proclaimed himself the Messiah? (12)* Why did he do now what he had carefully abstained from doing before? (13) Where did Jesus go on entering the city, and to what place did he retire on leaving the city?

SECTION XLVI

THE CURSING OF THE FIG TREE, 11:12-14

And on the morrow, when they were come out 12
from Bethany, he hungered. And seeing a fig 13

EXPLANATORY NOTES

Vs. 12, "on the morrow": the day after the triumphal entry. Vs. 13, "if haply he might find anything thereon": This was hardly to be expected, since, although in the fig tree the fruit forms before the leaves appear, it does not

MOUNT ZION AND THE MOUNT OF OLIVES FROM THE BETHLEHEM ROAD

tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not
14 the season of figs. And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

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ripen till later in the season than this event is said to have occurred; as the narrative says, it was not the season of (ripe) figs. Jesus must have come in the hope that possibly he might find a few figs ripe before the season. "He found nothing but leaves": not even green figs; the tree bore leaves only. Vs. 14, "no man eat fruit from thee henceforward forever": The fig tree which had leaves but no figs represents people who make others believe that they are doing good when they are not. Jesus uses the fig tree as an object-lesson to show what will finally be the sad condition of such people. The application of the lesson in Jesus' mind was probably to the Jewish nation, which at this time loudly professed to be righteous, but showed little of the fruit of righteousness.

QUESTIONS

(1) Tell the story of Jesus' action respecting the fig tree (vss. 12 14). (2)* Was the purpose of Jesus, in this action, to punish the fig tree, or to use it to teach the disciples a lesson? (3) Of what was the fig tree, by reason of its having leaves but no fruit, a natural symbol? (4) Of whom or of what class of persons did his action express disapproval?

SECTION XLVII

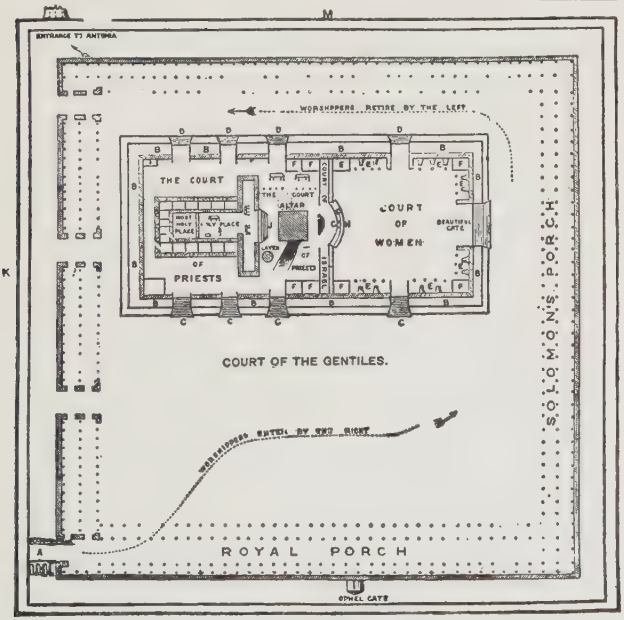
THE CLEANSING OF THE TEMPLE, 11:15–19

And they come to Jerusalem: and he entered 15
into the temple, and began to cast out them that
sold and them that bought in the temple, and

EXPLANATORY NOTES

Vs. 15, "and he entered into the temple"†: see the map on p. 151, and the plan of the temple, p. 157. "Them that sold and them that bought": The traffic was doubtless carried on in the great court of the gentiles, so called because gentiles were not allowed to proceed beyond it into the inner parts of the temple, and the things bought and sold were animals for sacrifice (*cf.* John 2 14). "Overthrew the tables of the money-changers": The temple-tax was required to be paid in Jewish money, and as Jews came from many nations to attend the feasts, it was necessary that somewhere they should be able to exchange the money of other lands for Jewish coins. "Doves": for sacrifice. Vs. 16, "carry a vessel through the temple": Probably the people made the court of the gentiles a short cut from one part of the city to another. Vs. 17, "a house of prayer for all the nations": not for Jews only, but, as the very name "court of the gentiles" might have reminded them, for gentiles too. "Den of robbers": the word "robbers" suggests that probably those who carried on the trade made extortionate profits. But apart from this the trade itself, carried on in the temple court, destroyed it as a place of worship. Vs. 18, "the chief priests"†: Very likely they had been interested in the profits of this traffic; it could hardly have gone on, at any rate, without their consent. "And the scribes": These, too, as the teachers according to whose decisions even the priests usually acted, could not

overthrew the tables of the money-changers, and
16 the seats of them that sold the doves; and he
would not suffer that any man should carry a ves- *1 permit*
17 sel through the temple. And he taught, and said
unto them, Is it not written, My house shall be
called a house of prayer for all the nations? but



PLAN OF THE TEMPLE

[From EDERSHEIM, *The Temple at the Time of Jesus Christ*]

A, Royal Tyropœon Bridge; B B, etc., Terrace, or Chel, outside of which tradition places a low inclosure, called the Soreg; C C C, South Side Gates, the second on the right hand being the ancient Water Gate; D D D, North Side Gates; E E E E, Money Chests; F F, Courts and Chambers; G, Nicanor Gate; H, fifteen steps of the Levites; I, House of Stoves; J, Steps of the Priests; K, to Mount Zion; M, To Bezetha.

ye have made it a den of robbers. And the chief 18
priests and the scribes heard it and sought how
they might destroy him: for they feared him, for
all the multitude was astonished at his teaching.

And every evening he went forth out of the 19
city.

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escape responsibility for the traffic. Both classes therefore had their reasons for being displeased, and both dreaded to see Jesus' influence growing.

QUESTIONS

(1) Having carefully read the narrative with the plan of the temple before you or in mind, tell the story of the cleansing of the temple. (2)* Was the traffic which was carried on in the temple court in itself a necessary one? Why? (3) Was it necessary that it should be carried on in the temple court? (4) In what part of the temple was it probably conducted? (5)* What two things made the traffic as conducted wrong? (6) Is the rebuking of evil a part of the duty of a righteous man? (7) Can you suggest for whom and under what conditions such rebuke is a duty? See Matt. 7 1-6. (8)* In view of Jesus' entry into the city the day before, would this act seem to be an assumption of messianic authority? Give a reason for your answer. (9) Why were the priests and scribes angry? (10) What did they plan to do? (11) What course ought we to pursue when someone condemns an action of ours as wrong?

SECTION XLVIII

COMMENT ON THE WITHERED FIG TREE, 11:20–25

20 And as they passed by in the morning, they
saw the fig tree withered away from the roots.
21 And Peter calling to remembrance saith unto him,
Rabbi, behold, the fig tree which thou cursedst is
22 withered away. And Jesus answering saith unto
23 them, Have faith in God. Verily I say unto you,
Whosoever shall say unto this mountain, Be thou
taken up and cast into the sea; and shall not
doubt in his heart, but shall believe that what he
24 saith cometh to pass; he shall have it. Therefore

EXPLANATORY NOTES

Vs. 20, "And as they passed by in the morning": *i. e.*, of the third day, counting from the day of the triumphal entry as the first. Vs. 22, "and Jesus answering saith unto them, Have faith in God": The fig tree with its leaves, but no fruit, was like the Jewish nation, which made outward profession of being good, but was not so in reality. *Cf.* notes on vs. 14, § XLVI. But the nation was also like a great mountain in the way, because by its refusal to receive Jesus, by its lack of real goodness, it stood in the way of the establishment of the kingdom of God. Yet, though like a mountain, Jesus sees that it is to be taken out of the way (as, in fact, came to pass in large part through the destruction of Jerusalem in 70 A. D.). So from the fig tree Jesus passes to the mountain as an illustration, and from the curse that falls on unfruitfulness to the faith which the children of God may and ought to have even in

I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand 25 praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.

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the face of the greatest difficulties and obstacles. Vs. 25 "and whensoever ye stand praying, forgive": But though we pray in faith for the removal of obstacles, this must not be in a vindictive spirit, as if we should ask for vengeance on our enemies. We who need forgiveness must ourselves forgive.

QUESTIONS

(1) In what condition was the fig tree found the next morning after Jesus had spoken his word concerning it? (2) What lesson did Jesus draw from the fact? (3) How is this lesson suggested by the incident of the fig tree? (4)* Of what are both the unfruitful fig tree and the mountain symbols? (5)* In what respect does each resemble the thing illustrated? (6) Does vs. 24 teach us to ask for anything whatever that we fancy and believe that we shall obtain it, or that whatever we do pray for we should ask for in faith? (7) In what spirit does vs. 25 teach that we should pray? (8) In consistency with this teaching, can we pray in a vindictive, unforgiving spirit for the overthrow or removal of those people who seem to us to be obstacles in the way of the kingdom? (9)* In what different aspects of his character and mission is Jesus presented to us in the last three sections? (10) What lessons helpful to us today are taught or illustrated in them?

SECTION XLIX

CHRIST'S AUTHORITY CHALLENGED, 11:27-33

27 And they come again to Jerusalem: and as he
was walking in the temple, there come to him the
28 chief priests, and the scribes, and the elders; and
they said unto him, By what authority doest thou
these things? or who gave thee this authority to
29 do these things? And Jesus said unto them, I
will ask of you one question, and answer me, and
I will tell you by what authority I do these things.
30 The baptism of John, was it from heaven, or from
31 men? answer me. And they reasoned with them-
selves, saying, If we shall say, From heaven; he
32 will say, Why then did ye not believe him? But
should we say, From men — they feared the
people: for all verily held John to be a prophet.
33 And they answered Jesus and say, We know not.
And Jesus saith unto them, Neither tell I you by
what authority I do these things.

EXPLANATORY NOTES

Vs. 27, "the chief priests,† and the scribes,† and the elders"†: the three classes which, both as separate classes and as those from which the Sanhedrin† was made up, were most influential among the Jews. *Cf.* 8 31; 10 33. Vs. 28, "these things": the things Jesus had been doing, probably especially the cleansing of the temple. Vs. 29, "I will ask of you one question": Had they come to him with open minds, really wishing to know the truth about

him, Jesus would probably have given them a direct and plain answer. *Cf.* his answers in 2 8, 9; 10 18-21. Yet even his question did in fact answer theirs. John had not been proved to be a prophet by signs from heaven, or even by miracles that he wrought. Yet the people generally had recognized him as a prophet because of the character of his teaching. Had the Jewish leaders been even as open-minded and discerning as the people, they would have received John, and still more Jesus; for not only were Jesus' teachings and life superior to those of John, but he also had John's testimony to his superiority. By his answer Jesus in effect points them to these evidences. What they needed was not more evidence, but more openness of mind to accept the evidence they had.

QUESTIONS

(1) What question did the chief priests, scribes, and elders put to Jesus when he came again to the temple? (2)* Describe each of these three classes, and their position in the Jewish nation. (3) What important national court was made up from these classes? (4) What did they mean by "these things" in their question? (5)* Why did Jesus answer their question by another instead of giving them a plain reply? (6)* What was Jesus' habit in the matter of answering questions put to him? Give some examples. (7)* Did his question really answer theirs? If so, explain how. (8) How did they answer, and why did they answer in this way? (9) What vice of mind did they display both in their question and in their way of answering Jesus' question? (10) Is this vice of mind also a moral fault? Does it lead to serious consequences? If so, indicate some of these?

SECTION L

THE PARABLE OF THE VINEYARD, 12:1-12

1 And he began to speak unto them in parables.
A man planted a vineyard, and set a hedge about
it, and digged a pit for the winepress, and built a
tower, and let it out to husbandmen, and went into
2 another country. And at the season he sent to
the husbandmen a servant, that he might receive
from the husbandmen of the fruits of the vine-
3 yard. And they took him, and beat him, and sent
4 him away empty. And again he sent unto them
another servant; and him they wounded in the head,
5 and handled shamefully. And he sent another; and
him they killed: and many others; beating some,
6 and killing some. He had yet one, a beloved son:

EXPLANATORY NOTES

As a story this parable requires little explanation, and its application and general teaching are almost equally plain. It tells in brief the history of God's dealing with the Jewish nation. The vineyard represents the nation as a field of opportunity and responsibility. The husbandmen are the people to whom this opportunity is intrusted. The servants are the prophets and teachers who centuries long have exhorted the nation to render to God the honor and service that was due him. The son is Jesus himself. Vs. 9 is a prediction that the nation is finally to be overthrown, and that the opportunities and responsibilities which had been peculiarly theirs are to be given to others, *i. e.*, not to

he sent him last unto them, saying, They will
reverence my son. But those husbandmen said 7
among themselves, This is the heir; come, let us
kill him, and the inheritance shall be ours. And 8
they took him, and killed him, and cast him forth
out of the vineyard. What therefore will the lord 9
of the vineyard do? he will come and destroy the
husbandmen, and will give the vineyard unto
others. Have ye not read even this scripture; 10

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord, 11
And it is marvellous in our eyes?

And they sought to lay hold on him; and they 12
feared the multitude; for they perceived that he
spake the parable against them: and they left
him, and went away.

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any particular nation, but to all, Jews or gentiles, who would accept the truth. In vs. 10 a passage from Ps. 118 22, 23, which as originally uttered referred to the Jewish nation, which, though despised by other nations, was given a place of peculiar responsibility by God, is applied by Jesus to himself. The principle is a general one: God rules in the world, not according to the ideas of men, but according to his own wisdom and choice. That the passage was originally spoken with reference to the nation makes its application to Jesus the more forcible. The same principle that once exalted them, now that they have been unfaithful to their opportunities, means their downfall.

QUESTIONS

(1) Having carefully read the parable of the vineyard, first tell it simply as a story. For any words that are not clear see the dictionary. (2)* Remembering that the parable undoubtedly applied directly to the people to whom Jesus was speaking (see vs. 12), consider whom the vineyard, the husbandmen, the servants, and the son respectively represent. (3) To whom did the passage quoted in vss. 10, 11, apply as originally uttered by the psalmist? (4) To whom does Jesus apply it? (5)* What is the principle that it sets forth and that is applicable in both cases? (6) Retell the parable with its application as intended by Jesus. (7) How was the prediction of vs. 9 fulfilled? (8) Is the lesson of this parable limited to the Jewish nation, or does it convey a general warning applicable today also and always? If so, state the lesson and suggest applications of it.

A coin of Philip the Tetrarch, bearing the image and superscription of Tiberius Cæsar.—[From MADDEN, *Coins of the Jews.*]

SECTION LI

THREE QUESTIONS BY THE JEWISH RULERS, 12:13-34

A. The Question about Tribute to Cæsar

And they send unto him certain of the Phari- 13
sees and of the Herodians, that they might catch

EXPLANATORY NOTES

Vs. 13, "and they send unto him certain of the Pharisees† and of the Herodians"†: an unusual combination of men, brought together by their hostility to Jesus. "That they might catch him in talk": lead him into saying something which they might make the ground of a charge against him. Vs. 14, "is it lawful to give tribute to Cæsar, or not?": *i. e.*, is it right to pay taxes to the Roman emperor? Cæsar, originally a personal name, had come to be simply a general name for the Roman emperor at any time on the throne, as still today the German emperor is called Kaiser, and the Russian emperor Czar. Judea, the southern part of Palestine, was directly subject to Rome (being governed by a governor, procurator, appointed by the Roman emperor), and paid taxes to Rome. It was a point of dispute among the Jews whether this was right, the Pharisees questioning whether it was right for them as God's people to pay taxes to any foreign ruler, while the Herodians doubtless maintained the rightfulness of such payment. Whichever side of the question Jesus took, it seemed to them he would be in difficulty. If he said that it was right to pay tribute, they could urge that this was disloyalty to God, and so discredit him with the people, perhaps even raise a riot against him. If he said it was not right, they would complain of him to the Roman governor on the ground that he was encouraging disloyalty to

14 him in talk. And when they were come, they say
unto him, [1]Master, we know that thou art true, and [1] *Teacher*
carest not for any one: for thou regardest not the
person of men, but of a truth teachest the way of
God: Is it lawful to give tribute unto Cæsar, or
15 not? Shall we give, or shall we not give? But
he, knowing their hypocrisy, said unto them, Why

Rome. Vs. 15, "knowing their hypocrisy": *i. e.*, in professing to ask his opinion, while, in fact, only wishing to entrap him. Vs. 16, "whose is this image and superscription?": The head of the emperor stamped on the coin, and his name written about the head (as they may still be seen on coins preserved from that time—see p. 165) were the symbols of the fact that Judea was subject to the Roman emperor, that a Roman governor and Roman soldiers maintained peace in Judea — a service for the expenses of which taxes were necessary. This was all the more impressive because, in fact, the Romans were in authority in no small measure because of the dissensions of the Jews among themselves and their proved inability to rule themselves. However much it was against their will, they were obliged in effect to pay the Romans to maintain peace in their country. Vs. 17, "render unto Cæsar the things that are Cæsar's": not, pay tribute with his coin because Cæsar's head on it proves that it is Cæsar's, but if you owe Cæsar anything for that government of which the coin is the symbol, pay your debts. "And unto God the things that are God's": and if you owe to God reverence and obedience, reverence and obey him. This is as much as to say, that the two things are not inconsistent, and that to pay taxes to Cæsar is not disloyalty to God. But it is saying it in such a way that they could not make any use of his words against him with the people or the governor. The principle is a very important one and has many appli-

tempt ye me? bring me a [2]penny, that I may see
it. And they brought it. And he saith unto them, 16
Whose is this image and superscription? And
they said unto him, Cæsar's. And Jesus said 17
unto them, Render unto Cæsar the things that are
Cæsar's, and unto God the things that are God's.
And they marvelled greatly at him.

2 *denarius*, a coin worth about 17 cents.

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cations. Real duties to God and men never conflict. We are not disloyal to God by rendering to men the honor or the service that is due them. Real duties to parents never conflict with real duties to God.

QUESTIONS

(1) What was the first of the three questions put to Jesus by the Jewish rulers? (2)* What two classes joined in putting this question? Describe each briefly. (3) In what spirit and with what purpose did they ask it? (4)* What was the political situation that gave occasion to the question? (5) How was Jewish opinion divided on it? (6) What danger to Jesus was there in his answering Yes? What in his answering No? (7) How did Jesus answer them (vs. 15)? (8) Of what fact in reference to the condition of their nation were the image and name on the coin an indication? What obligation did this fact create? (9)* What principle does Jesus set forth in vs. 17? (10) What did that principle mean as applied to the Jews to whom he spoke? (11) How did this answer defeat the purpose of the questioners? (12) Suggest some ways in which this principle applies to us today.

B. THE QUESTION ABOUT THE RESURRECTION

18 And there come unto him Sadducees, which
say that there is no resurrection; and they asked
19 him, saying, [1]Master, Moses wrote unto us, If a [1] *Teacher*
man's brother die, and leave a wife behind him,
and leave no child, that his brother should take
his wife, and raise up seed unto his brother.
20 There were seven brethren: and the first took a
21 wife, and dying left no seed; and the second took
her, and died, leaving no seed behind him; and
22 the third likewise; and the seven left no seed.
23 Last of all the woman also died. In the resurrec-

EXPLANATORY NOTES

Vs. 18, "Sadducees, which say that there is no resurrection"†: The Sadducees did not believe in the conscious existence of the soul after the death of the body, holding that "in the death of a man there is no remedy" (Wisd. Sol. 2 1). *Cf.* Acts 23 8. Vs. 19, "Moses wrote": see Deut., 25 5, 6. Vs. 23, "in the resurrection, whose wife shall she be of them?": The question assumes that if there is a resurrection and a future life, the family relations of this life are to continue in that, and the men who asked it imagined that they had pointed out an insuperable difficulty in the notion of a life after death. Vs. 24, "know not the Scriptures, nor the power of God": They had failed to see what the Old Testament implied, and they had too small an idea of the power of God. Vs. 25, "are as angels in heaven": This shows the power of God, which does not simply restore men after death to a life like this, but introduces them to a higher one. "As angels": not that they

tion whose wife shall she be of them? for the seven had her to wife. Jesus said unto them, Is 24
it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For 25
when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. But as touching the dead, 26
that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of 27
the living: ye do greatly err.

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are to *be* angels, but like them in that they are not to live a bodily, earthly life. Vs. 26 points to the Scripture and its evidence of a future life. "The book of Moses": the Pentateuch, Genesis to Deuteronomy. "The Bush": the passage that has the story of Moses at the burning bush, Exod., chap. 3. Vs. 27, "he is not the God of the dead, but of the living": This does not, of course, mean that God is not the God of those who have died, as Abraham, Isaac, and Jacob had died; for this is just the opposite of what Jesus was affirming. And it can hardly mean that because God uses "am" instead of "was" in speaking of them after their death they therefore still "are" in existence. The thought is deeper than this, and the meaning is doubtless this, that when God comes into such fellowship with a man as to say of him "I am his God," he cannot suffer that fellowship to cease, hence cannot suffer that man to cease to be. Though dead to men, he must live to God. They of whom God says "I am their God" can never really die.

QUESTIONS

(1) What question did the Sadducees put to Jesus (vs. 23)? (2)* What did they think their question proved? (3) What error did Jesus first point out in their reasoning (vs. 25)? (4) What does this answer imply as to the character of life beyond the grave? (5) What was Jesus' second answer to their question? (6) Explain the meaning of this answer. (7)* What important truth about the character of God does Jesus teach in this passage? (8)* What truth about the future life?

C. THE QUESTION ABOUT THE GREAT COMMANDMENT, 12:28-34

And one of the scribes came, and heard them 28
questioning together, and knowing that he had
answered them well, asked him, What command-
ment is the first of all? Jesus answered, The 29
first is, Hear, O Israel; The Lord our God, the
Lord is one: and thou shalt love the Lord thy 30
God with all thy heart, and with all thy soul, and
with all thy mind, and with all thy strength.
The second is this, Thou shalt love thy neighbour 31

EXPLANATORY NOTES

Vs. 28, "what commandment is first of all?" First in importance the question means, of course. This question was often discussed. Vs. 29, "hear, O Israel; The Lord our God, the Lord is one": These words Jesus quotes from Deut. 6 4. They were commonly regarded by the Jews as the central element of their belief, because they expressed their doctrine that there is *one* God as over against the polytheism and idolatry of the nations around them. Every Jew was supposed to repeat these words every day. Vs. 30, "and thou shalt love," etc.: These words are from Deut. 6 5, with only slight variation. "With all thy heart," etc.: *i. e.*, completely, unreservedly. Vs. 31, "the second is this, Thou shalt love thy neighbor as thyself": a quotation from Lev. 19 18, where, however, it is not assigned any such place of importance as Jesus gives it here by placing it alongside the command to love God supremely, and where also "neighbor" means fellow-Hebrew, while Jesus, as Luke 10 27-37 shows, meant by it fellow-man. Luke 10 27 suggests that some even of the

as thyself. There is none other commandment
32 greater than these. And the scribe said unto
him, Of a truth, [1]Master, thou hast well said that [1] *Teacher*
33 he is one; and there is none other but he; and to
love him with all the heart and with all the
understanding, and with all the strength, and to
love his neighbour as himself, is much more than
34 all whole burnt offerings and sacrifices. And
when Jesus saw that he answered discreetly, he
said unto him, Thou art not far from the kingdom
of God. And no man after that [2]durst ask him [2] *dared*
any question.

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scribes had learned to join these two commands together. Vs. 34, "not far from the kingdom of God": in a state of heart and mind near akin to that which makes one a subject and member of the kingdom.

QUESTIONS

(1)* What is the meaning of the scribe's question in vs. 28? (2)* What two passages of the Old Testament does Jesus use in his answer? (3)* What does he say that is not said in those passages? (4) Would all the scribes have agreed to the statement of Jesus in the latter part of vs. 31? (5) Do you think of any command which they ranked higher than loving one's neighbor? See Mark $2^{16,17}$; 3^{1-6}. (6)* What is the meaning of Jesus' words in vs. 34? (7)* Why did Jesus not say that this scribe was in the kingdom of God? What does one need beside a clear perception of the truth to give him place in the kingdom of God? *Cf.* $10^{15,17-22}$.

SECTION LII

JESUS' QUESTION CONCERNING DAVID'S SON, 12:35-37

And Jesus answered and said, as he taught in 35
the temple, How say the scribes that the Christ is
the son of David? David himself said in the 36
Holy Spirit,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy
feet.

David himself calleth him Lord; and whence is 37
he his son? And [1]the common people heard him
gladly.

[1] *or, the great multitude*

EXPLANATORY NOTES

Vs. 35, "the Christ"†: the Messiah. Notice that the statement refers, not to Jesus as a person, but to *the* Christ, the Messiah predicted by the prophets and expected by the Jews, whoever he might be. "The son of David": This was a favorite name for the Messiah among the Jews, and emphasized those qualities of the Messiah, as they thought of him, in which he was like David, the (earthly) king, the warrior. These were just the qualities which Jesus did not wish associated with the idea of the Messiah. Vs. 36, "in the Holy Spirit": under the influence of the Spirit of God. The words that follow are from Ps. 110, which was generally believed to have been written by David. "The Lord said": *i. e.*, Jehovah, God, said. "Unto my Lord": *i. e.*, David's Lord, the Christ. Vs. 37, "David himself calleth him Lord; and whence is he his son?" Jesus desires to show them that, according to

their own understanding of this psalm, the Messiah is something more and greater than the title "son of David" meant to them; he is David's Lord, not simply his son, another king like David. If the scribes had had a truer idea of the Messiah, it would not have been so difficult for them to see that Jesus was the Messiah.

QUESTIONS

(1) After answering the three questions of the Jewish rulers, what question did Jesus ask in the temple? (2)* Explain the meaning of the question. Does it refer to Jesus personally, or to the Christ as such? (3)* From what Old Testament passage did Jesus quote? (4) Whom does he speak of as the author of the passage, and under what influence does he say that he uttered it? (5) For what purpose did he direct attention to this passage? (6) What character that the scribes attributed to the Messiah and emphasized did Jesus wish to dissociate from the idea of the Messiah? (7)* What element of the character of the Messiah did he wish to emphasize? (8)* What made it difficult for the scribes to see that Jesus was the Messiah? (9) Why did Peter and the other disciples perceive this, when the scribes failed to do so?

SECTION LIII

WARNING AGAINST THE SCRIBES, 12:38-40

And in his teaching he said, Beware of the 38
scribes, which desire to walk in long robes, and *to*
have salutations in the marketplaces, and chief 39
seats in the synagogues, and chief places at feasts:
they which devour widows' houses, and for a pre- 40
tence make long prayers; these shall receive
greater condemnation.

EXPLANATORY NOTES

Vs. 38, "long robes": the distinctive garment of a rabbi; the mark of a professor, as we should perhaps say. Vs. 39, "chief seats in the synagogues": the seats of honor, probably located before the ark that contained the books of scripture and facing the congregation. "Chief places at feasts": the places of honor near the host. *Cf.* Luke 14 7-11. Vs. 40, "devour widows' houses": *i. e.*, are so hard on them in money matters, perhaps in enforcing the payment of debts, or in insisting upon the payment of tithes, etc., as to "eat up" the little property the poor women had, even the houses that sheltered them.

QUESTIONS

(1) What does the word "beware" (vs. 38) mean? (2) With what various kinds of wrong conduct does Jesus charge the scribes? (3)* Explain the meaning of each of the phrases in vss. 38-40, and point out what vice of character is implied in each.

SECTION LIV

THE WIDOW'S TWO MITES, 12:41–44

41 And he sat down over against the treasury, and
beheld how the multitude cast money into the
treasury: and many that were rich cast in much.
42 And there came a poor widow, and she cast in
43 two mites, which make a farthing. And he called
unto him his disciples, and said unto them, Verily
I say unto you, This poor widow cast in more than
44 all they which are casting into the treasury: for
they all did cast in [1]of their superfluity; but she [1] *out of*
[1]of her want did cast in all that she had, *even* all
her living.

EXPLANATORY NOTES

Vs. 41, "over against the treasury": in the so-called court of the women, along the side of which were the trumpet-shaped vessels to receive the gifts of the people. "Cast money into the treasury": free-will offerings for the temple, probably. Vs. 42, "two mites": about equal to two-fifths of a cent, or about one-fortieth of a day's wages of a laborer. Vs. 44, "of their superfluity": out of what they had over and above their needs.

QUESTIONS

(1) Tell the story of Jesus and the poor widow in the temple. (2) Explain the words "treasury" and "mites." (3)* Is the statement of Jesus in vs. 43 in-

tended to be arithmetically accurate? If not, what did he mean by it? (4) What does it show as to the standard by which Jesus measures the actions of men? (5) Does the incident justify us in thinking that Jesus would be pleased with a trifling gift from one who had abundance to give? (6)* What elements of Jesus' character are seen in this section and the preceding?

* REVIEW QUESTIONS ON CHAPS. 11, 12

(1) Chaps. 11 and 12 narrate incidents which occurred in and near Jerusalem on three successive days of the last week of Jesus' life before his crucifixion; the first of these days was doubtless Sunday. Write a list of the events of these three days, in the order in which Mark relates them, distinguishing the events of each day. (2) Learn the list of the events of each day. (3) Study the events of each day, and name each day, if you can, by the characteristic which its events give it; thus, Sunday: a day of . . . .

A HALF-SHEKEL
[From MADDEN, *Coins of the Jews.*]

SECTION LV

THE PROPHETIC DISCOURSE CONCERNING THE DOWNFALL OF THE TEMPLE AND CITY, CHAP. 13

1 And as he went forth out of the temple, one of
his disciples saith unto him, [1]Master, behold, what *1 Teacher*
manner of stones and what manner of buildings!
2 And Jesus said unto him, Seest thou these great
buildings? there shall not be left here one stone
upon another, which shall not be thrown down.
3 And as he sat on the mount of Olives over
against the temple, Peter and James and John
4 and Andrew asked him privately, Tell us, when

EXPLANATORY NOTES

The whole of this thirteenth chapter of the gospel is occupied, after the first four verses, which are introductory, with a discourse of Jesus concerning the destruction of Jerusalem, and associated woes. It is one of the most difficult to interpret of all that are contained in the gospels. The student should get clearly before his mind what the question of the disciples was, and then notice that Jesus does not so much *answer* this question as warn them against expecting these great events too soon and being disturbed and misled.

It will further aid in understanding the chapter to notice the parts into which it naturally falls: (1) Conversation about the temple which led to the discourse, vss. 1–4. (2) Warning against being misled, and enumeration of things which the disciples must expect to see and endure before

shall these things be? and what *shall be* the sign
when these things are all about to be accom-
plished? And Jesus began to say unto them, Take 5
heed that no man lead you astray. Many shall 6
come in my name, saying, I am *he;* and shall lead
many astray. And when ye shall hear of wars 7
and rumours of wars, be not troubled: *these*
things must needs come to pass; but the end is
not yet. For nation shall rise against nation, and 8
kingdom against kingdom: there shall be earth-
quakes in [2]divers places; there shall be famines:
these things are the beginning of [3]travail.

2 *various*
3 *woes, distress*

But take ye heed to yourselves: for they shall 9
deliver you up to councils; and in synagogues
shall ye be beaten; and before governors and
kings shall ye stand for my sake, for a testimony

"the end" comes, vss. 5–13. (3) Events which will indicate that the downfall of the temple and Jewish nation is near at hand, vss. 14–23. (4) The awful disasters which will accompany the downfall of the temple and nation, vss. 24-27. (5) Indications that the Christ's coming is near at hand, and exhortations to watchfulness, vss. 28–37.

Vs. 1, "out of the temple": The word used in the Greek means the temple† including all its courts, etc., not the sanctuary only. Vs. 2, "these great buildings": both the temple building itself and its courts and colonnades. "There shall not be left here one stone upon another": an expression denoting utter destruction. The prediction was fulfilled in the overthrow of the city by the Romans in 70 A. D. Vs. 4, "when shall these things be," etc.: a natural question, but one to which, as said above, Jesus does

10 unto them. And the gospel must first be preached
11 unto all the nations. And when they lead you *to judgment*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for
12 it is not ye that speak, but the Holy[4] Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against
13 parents, and [5]cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

[4] *Spirit*

[5] *Or, put them to death*

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee
15 unto the mountains: and let him that is on the

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not reply directly, his answer being chiefly a warning against expecting immediately the events which he predicted, and being deceived by false leaders and events that are not signs of the end.

Vss. 5–13, Warning against being misled. Vs. 6, "in my name, saying I am he": claiming the name of the Christ, and professing to be the Christ. Vss. 7 and 8 speak of general disturbances in the world at large; vss. 9–13, of sufferings and persecutions which the disciples themselves must suffer; but neither of these, Jesus says, show that the end has come. Vs. 9, "councils": Jewish courts (as in Acts 4 5, 6, 15). "Governors and kings": gentile rulers, such as the governor of Roman provinces (Acts 18 12), or Herod, king of Judea (Acts 12 1). Vs. 13, "he that endureth to the end shall be saved": patient endurance to the end proves the genuineness of one's faith.

housetop not go down, nor enter in, to take anything out of his house: and let him that is in the 16
field not return back to take his cloke. But woe 17
unto them that are with child and to them that
give suck in those days! And pray ye that it be 18
not in the winter. For those days shall be tribu- 19
lation, such as there hath not been the like from
the beginning of the creation which God created
until now, and never shall be. And except the 20
Lord had shortened the days, no flesh would have
been saved: but for the elect's sake, whom he
chose, he shortened the days. And then if any 21
man shall say unto you, Lo, here is the Christ; or,
[6] Or, *him* Lo, there; believe [6]*it* not: for there shall arise 22
false Christs and false prophets, and shall shew
signs and wonders, that they may lead astray, if

Vss. 14–23, Events which will indicate that the downfall of the temple and of the Jewish nation is near at hand. Vs. 14, "the abomination of desolation": The phrase is taken from Dan. 11 31; 12 11; 1 Macc. 1 54, in all of which places it doubtless refers to the heathen sacrifices offered on the altar of the Jewish temple in the time of Antiochus Epiphanes. As employed by Jesus it refers to any like desecration of the temple or perhaps of the city. Luke has at this point "Jerusalem encompassed with armies." The parenthesis "let him that readeth understand" is a note of the evangelist calling the reader's attention to this warning; probably when the gospel was written these things were already near. The substance of the warning is that, while wars and disasters in general are not to be taken as signs of the end, yet when Jerusalem itself is

23 possible, the elect. But take ye heed: behold, I
have told you all things beforehand.
24 But in those days, after that tribulation, the
sun shall be darkened, and the moon shall not give
25 her light, and the stars shall be falling from
heaven, and the powers that are in the heavens
26 shall be shaken. And then shall they see the Son
of man coming in clouds with great power and
27 glory. And then shall he send forth the angels,
and gather together his elect from the four winds,
from the uttermost part of the earth to the utter-
most part of heaven.
28 Now from the fig tree learn her parable: when
her branch is now become tender, and putteth
forth its leaves, ye know that the summer is nigh;
29 even so ye also, when ye see these things coming

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actually invaded (or besieged), then they may know that the downfall of the city is near, and that they must flee. Vss. 15, 16 mean simply: "Go without delay." Vs. 19: The sufferings of the Jewish nation in the siege of A. D. 70 were terrible beyond belief. Vs. 20, "except the Lord had shortened the days": unless God had limited the period of disaster, no one would escape. Vss. 21–23: Not even then they are to expect the Christ to return. Anyone who announces his return is a false prophet announcing a false Christ.

Vss. 24–27 speak of the awful disasters to the nation which will follow the overthrow of the city, and of the coming of Christ in power. The language is highly figurative, closely resembling that which the prophets often used to describe similar events. On vss. 24, 25 see Isa. 13 10;

7 Or, *it*

to pass, know ye that [7]he is nigh, *even* at the doors. Verily I say unto you, This generation 30
shall not pass away, until all these things be ac-
complished. Heaven and earth shall pass away: 31
but my words shall not pass away. But of that 32
day or that hour knoweth no one, not even the
angels in heaven, neither the Son, but the Father.
Take ye heed, watch and pray: for ye know not 33
when the time is. *It is* as *when* a man, sojourn- 34
ing in another country, having left his house, and
given authority to his servants, to each one his
work, commanded also the porter to watch. Watch 35
therefore: for ye know not when the lord of the
house cometh, whether at even, or at midnight, or
at cockcrowing, or in the morning; lest coming 36
suddenly he find you sleeping. And what I say 37
unto you I say unto all, Watch.

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34 [4]; Ezek. 32 [7, 8]; Am. 8 [9]. On vs. 26 see especially Dan. 7 [13]. Jesus probably thought (vss. 26, 27), of his coming in the establishment of his kingdom, rather than of a visible appearance.

Vss. 28-37 speak of the indications of the coming of Christ. Vss. 28, 29 tell the disciples that when they see the momentous events of which he has spoken (as in vss. 25, 26), then they may know that Christ is drawing near. Vs. 30 says, and vs. 31 solemnly confirms it, that all these things will happen within the space of a generation, *i. e.*, within the lifetime of men then living. Vs. 32 affirms, however, that the *exact* time no one knows, not even Jesus himself, but only God. Vss. 33-37 bid them therefore be on their guard, watching and praying, always ready, yet not idly waiting, but each at his own work.

As a whole, therefore, the discourse gives no definite answer to the question of the disciples, except that all these things would happen within the lifetime of men then living, and that the sign of their approach would be the desecration of the temple, as, for example, by gentile armies. It speaks of things that will precede the downfall of Judaism and the establishment of Christianity in power on the earth, and its general aim is to warn the disciples against expecting these events too soon or looking for a personal return of Jesus in connection with them.

QUESTIONS

(1) What prediction did Jesus make concerning the temple when his disciples called attention to it? (2) To what did he refer — the sanctuary proper, or the temple with its courts and colonnades? (3)* When and how was this prediction fulfilled? (4)* Where was the conversation related in this chapter, beginning with vs. 3, held? Describe the situation, telling, on which side of the city the temple was; in what direction the Mount of Olives lay; what valley lay between the temple and the mount. (5) What question did the disciples ask (vss. 3, 4)? To what does "these things" in their question refer? (6)* Against what does Jesus put his disciples on their guard in vss. 5, 6? (7) What does he say in vss. 7, 8 will happen in the world at large before the end (*i. e.*, of the nation, see vs. 2) comes? (8)* What great trials does he tell the disciples in vss. 9–13 they themselves must endure? Give some examples of the fulfilment of this prediction. (9) Does Jesus expect that the persecution of his followers will prevent the spread of the gospel through the world? See vs. 9. (10) Does vs. 11 mean that no one should ever prepare to speak for Jesus, or that the disciples are not to be

anxious when summoned before courts? (11) What does Jesus in vs. 13 teach them to do in reference to these trials and what promise does he give them? (12) We are living in a very different age of the world from that in which the disciples were living. Is it possible for us to apply directly to ourselves all the things that Jesus said to the disciples? (13) To what do we owe the fact that we live under so much more favorable conditions than the early disciples? (14) Do the words of Jesus in these verses suggest any general principles which we may still apply to ourselves? (15)* What does Jesus tell his disciples to regard as a sign that the time had come for them to flee from Jerusalem? What does the expression "abomination of desolation" probably mean? What do vss. 15, 16 imply as to the need of haste? (16) What does Jesus say of the afflictions which at this time will come upon the Jewish nation (vss. 17–20)? (17)* By whom in particular does Jesus warn the disciples, in vss. 21–23, not to be misled at this time? (18) What still greater portents does Jesus say will follow "in those days" (vss. 24–27)? Upon whom were the disasters, thus figuratively described, to fall? (19) When all these things happen, what does Jesus then say the disciples may infer to be near (vs. 39; *cf.* vs. 26, and notes)? (20) Within what time does Jesus say all these things are to happen (vs. 30)? (21) Who alone knew the exact time? (22) What great practical lesson did Jesus teach his disciples in view of the coming disasters and the uncertainty of their time (vss. 33–37)? (23) Does watching mean sitting idly looking out of the window, or keeping faithfully at our work? See vs. 34. (24) What is the spirit in which we should look toward, and go forward into, the unknown future?

SECTION LVI

THE PLOT OF THE JEWS, 14:1, 2

1 Now after two days was *the feast of* the pass-
over and the unleavened bread: and the chief
priests and the scribes sought how they might
2 take him with subtilty, and kill him: for they
said, Not during the feast, lest haply there shall
be a tumult of the people.

EXPLANATORY NOTES

Vs. 1, "after two days was the passover† and the unleavened bread": Mark gives the names of the two feasts that occurred together in the same week. Since it appears from 15 42 that Jesus was crucified on Friday, and from 15 1 that this was the day after the night in which the passover was eaten, the day referred to in this expression must have been Tuesday. "With subtilty": Not openly, but secretly and treacherously. Vs. 2, "for they said, Not during the feast": The plans of the Sanhedrin were apparently changed by the offer of Judas. With his aid, they were able to do what they had thought to be impossible, viz., to arrest Jesus during the feast without causing a great disturbance among the people.

QUESTIONS

(1)* Where and how was the feast of the passover and of unleavened bread celebrated? By each family, at home, or in Jerusalem? How long did it last? (2) In what way did the leaders of the people wish to put Jesus to death? (3) Why did they wish to do it in this way? (4) How and why did they afterward change their plan?

SECTION LVII

THE ANOINTING IN THE HOUSE OF SIMON THE LEPER, 14:3-9

3 And while he was in Bethany in the house of
Simon the leper, as he sat at meat, there came a
1 Or, *a flask* woman having [1]an alabaster cruse of ointment of
spikenard very costly; *and* she brake the cruse,
4 and poured it over his head. But there were some
that had indignation among themselves, *saying*,
To what purpose hath this waste of the ointment
5 been made? For this ointment might have been

EXPLANATORY NOTES

Vs. 3, "in Bethany† in the house of Simon the leper": Of this man we know only what is told here. John 12[2] suggests that he was perhaps a relative of Mary and Martha. "A woman": see John 12[3]. "Alabaster": a soft limestone, resembling onyx and easily cut into various shapes. "Spikenard"†: a fragrant oil. Vs. 6, "pence": denarii: see note on 6:37. Vs. 8, "anointed my body aforehand for the burying": *cf.* John 19[39].

QUESTIONS

(1) Read vss. 3-9 carefully, considering the meaning of each word and phrase, and tell the story. The lesson taught by this incident is a very important one, but not always clearly understood. Consider carefully the following questions: (2)* What was it in the woman's action which Jesus approved? (3) What was it in the attitude of the disciples that he disapproved? (4)* Did he disapprove of giving to the poor, or of their fault-

sold for above three hundred pence,[2] and given to 2 *denarii:* See 12:15
6 the poor. And they murmured against her. But
Jesus said, Let her alone; why trouble ye her?
7 she hath wrought a good work on me. For ye
have the poor always with you, and whensoever ye
will ye can do them good: but me ye have not
8 always. She hath done what she could: she hath
9 anointed my body aforehand for the burying. And
verily I say unto you, Wheresoever the gospel
shall be preached throughout the whole world,
that also which this woman hath done shall be
spoken of for a memorial of her.

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finding and failure to appreciate what was good and beautiful in the woman's act? (5)* Remembering Matt. 25 40, do you judge that Jesus would have acted just as he did in this case, if the woman had given generously to the poor, and the disciples had found fault with her for extravagance? Give a reason for your answer. (6) Does Jesus say that the woman had necessarily made the wisest use of the 300 denarii—as good as $300 today—or does he commend her *spirit*, in contrast with the censoriousness of the disciples? (7) Do you judge that he disapproved of discretion and would always have us act from impulse? (8) If one must choose, which is better, to follow noble impulses at the sacrifice of discretion, or to be discreet at the sacrifice of noble impulses? (9) Is there such a thing as a noble recklessness?

SECTION LVIII

THE BARGAIN WITH JUDAS, 14:10, 11

And Judas Iscariot, he that was one of the 10
twelve, went away unto the chief priests, that he
might deliver him unto them. And they, when 11
they heard it, were glad, and promised to give him
money. And he sought how he might conveniently deliver him *unto them.*

EXPLANATORY NOTES

Vs. 10, "Judas Iscariot": or Judas, the inhabitant of Kerioth (in Judea). He was probably the only one of the twelve apostles who was not an inhabitant of Galilee. "Went away unto the chief priests that he might deliver him unto them": John tells of Judas being covetous and dishonest (12 4-6). It is likely that besides this he was disappointed when he found that Jesus was not going to establish a political kingdom, such as he supposed the Messiah would establish, giving him, as one of his followers, a place of honor in it. Matthew says that Judas received for his work thirty shekels, the ordinary price of a slave, which was equal to about $20, but would buy in Palestine much more than $20 can buy in our country.

QUESTIONS

(1) From what part of Palestine did Judas come? (2)* How do you explain the fact that Judas, one of the disciples of Jesus, was willing to betray him? (3) What serious warning is there in this fact? (4) Why did Judas make this bargain with the *chief priests*? (5)* How long had the priests been opposed to Jesus?

SECTION LIX

THE LAST PASSOVER OF JESUS AND HIS DISCIPLES, 14:12–26

12 And on the first day of unleavened bread, when
they sacrificed the passover, his disciples say unto
him, Where wilt thou that we go and make ready
13 that thou mayest eat the passover? And he send-
eth two of his disciples, and saith unto them, Go
into the city, and there shall meet you a man
14 bearing a pitcher of water: follow him; and
wheresoever he shall enter in, say to the goodman
of the house, The [1]Master saith, Where is my [1] *Teacher*
guest-chamber, where I shall eat the passover

EXPLANATORY NOTES

Vs. 12, "on the first day of unleavened bread, when they sacrificed," etc.: See notes on vs. 1 and *cf.* Exod. 12 6; Lev. 23 5; Numb. 9 3. "Where wilt thou that we go and make ready," etc.: A brotherhood like that of the disciples would naturally, as a family, eat the passover lamb together. Vs. 14, "the goodman of the house": or, as we should say, the man of the house. "Where is my guest-chamber?" The use of the term "*my* guest-chamber" clearly indicates that he had had some previous understanding with the owner of the house. Probably the bearing of a pitcher of water, ordinarily the work of a woman, had been agreed upon as the sign of recognition. It has been thought by some that this unknown host was the father of John Mark, the evangelist (*cf.* Acts 12 12). Vs. 15, "a large upper room": see article "House" in dictionary. Vs. 16, "made ready the passover"; the lamb, which had to be selected the tenth of

with my disciples? And he will himself shew you 15
a large upper room furnished *and* ready: and there
make ready for us. And the disciples went forth, 16
and came into the city, and found as he had said
unto them: and they made ready the passover.

And when it was evening he cometh with the 17
twelve. And as they sat and were eating, Jesus 18
said, Verily I say unto you, One of you shall
betray me, *even* he that eateth with me. They 19
began to be sorrowful, and to say unto him one
by one, Is it I? And he said unto them, *It is* one 20
of the twelve, he that dippeth with me in the dish.
For the Son of man goeth, even as it is written of 21
him: but woe unto that man through whom the

Nisan, was on the afternoon of the fourteenth taken to the temple and slain by a priest. On the more ancient custom see Exod. 12^{6}. Vs. 20, "he that dippeth with me in the dish": The passover lamb was eaten with unleavened bread, and a sauce made of figs, dates, almonds, spice, and vinegar. It is the dish that contained this sauce to which Jesus refers. Vs. 22, "he took bread": The unleavened bread of the passover was doubtless in thin cakes. See illustration p. 105. It is one of these that Jesus took and broke. "This is my body": *i. e.*, it represents my body, as today we say looking at a picture, "This is my father." Vs. 24, "this is my blood of the covenant": The word "covenant" is probably intended to remind the disciples of the covenant of Exod. 24^{3-8}. The blood sprinkled on the altar and on the people symbolized the covenant of peace between God and the people, they agreeing to obey him and he accepting them. So Jesus shed his blood — gave his life — that through the shedding of it men might be

Son of man is betrayed! good were it for that man if he had not been born.

22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to
23 them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he
24 gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant,
25 which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

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brought into fellowship and peace with God. Vs. 25, "I shall no more drink," etc.: His death is near at hand, and this is his last passover with his disciples. "Drink it new in the kingdom of God": have fellowship with the disciples in a new way, but with the same significance which this meal had. Jesus looked upon his death as a means of bringing men into fellowship with God, and he expected death, not to sever his relations with his disciples, but only to change the form of their intercourse. Vs. 26, "a hymn": The passover feast closed with the chanting of Pss. 115–18.

QUESTIONS

(1)* How many days did the feast of the passover and of unleavened bread continue? See Deut. 16^{1-7}. On what day of the month was the lamb sacrificed? See Exod. 12^{6}. (2)* Where and by whom was the passover, *i. e.*, the passover lamb, sacrificed? Was this the

original custom? See Exod. 12 [6]. (3)* Was the passover eaten on the same day on which it was sacrificed or later? See Exod. 12 [8]. Remember that according to Jewish reckoning the day ended at sunset. (4)* Who and how many were accustomed to unite in eating the passover together? See Exod. 12 [3, 4]. Who constituted the "household" in this instance? (5) Where had Jesus planned that his "household" should eat the passover? (6) How did he identify for the disciples the man in whose house they were to eat the passover? (7)* What sad prediction did Jesus make to his disciples, as they were eating? (8) What does vs. 21 mean? (9)* What further most significant thing did Jesus do as they were eating? Tell the story, vss. 22–25. (10) What did Jesus mean by the words, "This is my body"? Think carefully of all the circumstances, and try to determine for yourself what you would have understood these words to mean if you had been of the company around the table. (11) What did Jesus mean by the words of vs. 24? (12) What does vs. 25 imply as to a coming separation between Jesus and his disciples? What does it imply as to a future reunion? Does the "drinking it new" refer, in Jesus' mind, to an actual drinking of wine or to the new spiritual fellowship in the kingdom which after his death he would establish? (13) In view of vss. 23–25, of what great truths ought the "Lord's Supper" to remind us? (14) With what did this meeting in the upper room close?

SECTION LX

PREDICTION OF PETER'S DENIAL, 14:27–31

27 And Jesus saith unto them, All ye shall be [1]offended: for it is written, I will smite the shep- [1] *caused to stumble*
herd, and the sheep shall be scattered abroad.
28 Howbeit, after I am raised up, I will go before you
29 into Galilee. But Peter said unto him, Although
30 all shall be [1]offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice,
31 shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

EXPLANATORY NOTES

Vs. 27, "offended": see note on "stumble" in dictionary. Vs. 28, "after I am raised up": see 8 31; 16 6. "I will go before you into Galilee": see 16 6, 7. Vs. 30, "before the cock crow twice": As the cocks usually crow about midnight and again at early dawn, this is equivalent to saying, "tonight, before day breaks again."

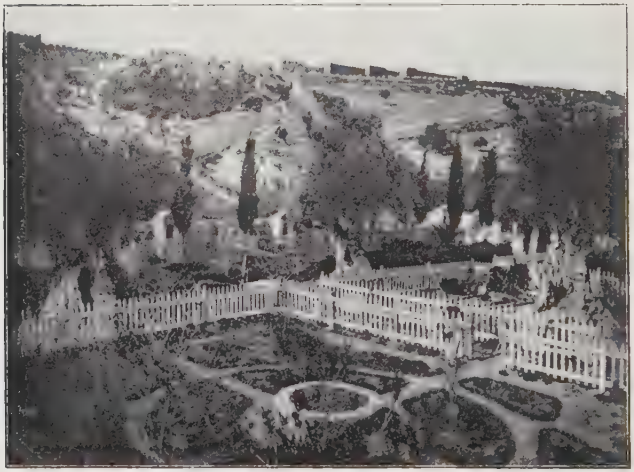
QUESTIONS

(1) What does the word "offended" in vs. 27 mean? (2)* To what event do the words "raised up" in vs. 28 refer? (3) What does the expression "before the cock crow twice" in vs. 30 mean? What expression should we use instead of it today? (4) What kind of feeling do the words of Peter in vss. 29, 31 express? Was it right or wrong?

SECTION LXI

THE AGONY IN GETHSEMANE, 14:32-42

And they come unto a place which was named 32
Gethsemane: and he saith unto his disciples, Sit
ye here, while I pray. And he taketh with him 33
Peter and James and John, and began to be
greatly amazed, and sore troubled. And he saith 34
unto them, My soul is exceeding sorrowful even



THE GARDEN OF GETHSEMANE

35 unto death: abide ye here, and watch. And he
went forward a little, and fell on the ground, and
prayed that, if it were possible, the hour might
36 pass away from him. And he said, Abba, Father,
all things are possible unto thee; remove this cup
from me: howbeit not what I will, but what thou
37 wilt. And he cometh, and findeth them sleeping,
and saith unto Peter, Simon, sleepest thou?
38 couldest thou not watch one hour? Watch and
pray, that ye enter not into temptation: the spirit

EXPLANATORY NOTES

The agony in Gethsemane is one of those events in the life of Jesus that call for meditation rather than explanation. What is true of his whole life is here peculiarly true, that all our study of details is of little value unless it bring us into an intelligent sympathy with him and appreciation of his motives and of himself. Vs. 32, "a place which was named Gethsemane": an estate known as Gethsemane, or "the oil press." Its precise location is unknown. The traditional site is in a grove of very ancient olive trees on the western slope of the Mount of Olives, just above the valley of the Kedron. See the map on p. 151. "While I pray": As at other times, but now especially, Jesus feels the need of communion with his Father in heaven. Vs. 33, "amazed": rather, terrified, appalled. Though Jesus had for months foreseen that he must die a violent death, and had gone resolutely forward to meet it, yet now, as he comes face to face with that death, rejected by his nation, and betrayed by one of his own disciples, it becomes inexpressibly painful and dreadful. Vs. 34, "my soul is exceeding sorrowful even unto death": my grief is so great that it threatens to kill me. There is no need to

indeed is willing, but the flesh is weak. And 39
again he went away, and prayed, saying the same
words. And again he came, and found them 40
sleeping, for their eyes were very heavy; and they
1 knew [1]wist not what to answer him. And he cometh 41
the third time, and saith unto them, Sleep on
now, and take your rest: it is enough; the hour is
come; behold, the Son of man is betrayed into
the hands of sinners. Arise, let us be going: 42
behold, he that betrayeth me is at hand.

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think that there was any hyperbole or exaggeration in this language. Vs. 35, "the hour": Vs. 36, "this cup": Both expressions, the hour and the cup, refer to his approaching death with all that was connected with it; not especially, we must believe, the pain of dying, even the death on the cross, but the grief of having his own people and nation reject him, whom God had sent to them to be their Savior from sin. "Not what I will": Jesus in his agony could yet trust God as Father (notice also the words at the beginning of the verse, "Abba†, Father"), and believe his will to be loving. Here is the true model prayer. Vs. 37: Compare the boast of Peter only a few hours before. Vs. 39, "prayed, saying the same words": not in mere idle repetition, as we sometimes do, but having one all-absorbing desire, which could but express itself again and again in the same words. Vs. 41, "sleep on now," etc.: rather an expression of surprise than a command: "You are, then, sleeping and resting!" While Jesus had been struggling in agony, they had not even given him the help and sympathy of keeping awake.

QUESTIONS

(1) What was Gethsemane, and where was it? (2) Read vss. 33-42 carefully, and tell the story of Gethsemane. (3)* On what previous occasions had Jesus taken Peter, James, and John only with him? (4) Why did he select these three? (5)* What was it that caused Jesus to be amazed (appalled) and sore troubled (vs. 33)? (6) What does the expression "exceeding sorrowful even unto death" (vs. 34) mean, and what made Jesus thus sorrowful? (7) What was the "hour" (vs. 35) and the "cup" (vs. 36) that Jesus so desired to escape? (8) Had Jesus foreseen his death for some time? See 8^{31}; 9^{31}; 10^{32-34}. (9) Had the thought of rejection and death been terrible to him from the first? See $8^{32, 33}$: 10^{32-34}, and the questions on 8^{32}. (10) Was it a weakness in him that he dreaded thus to die? (11)* Was it merely dying that he dreaded? If not, what was it? (12)* What does the word "Abba" mean, and what spirit does Jesus show in the words of vs. 36? (13)* What does the fact that Jesus prayed the same prayer three times over show? (14) Was Jesus' prayer answered in the removal of the "cup"? If not, how was it answered? (15) What element of Jesus' prayer ought to be in every prayer of ours? (16) What is the best answer, either in words or in thought, to our prayer, that God can give us—to do the precise thing we ask, or to do what is according to his will, and to prepare us for that? (17) What strong reasons were there why the disciples should have kept awake, "watching and praying"? (18) What spirit does Jesus show toward the disciples in his words in vs. 38 and vs. 41? (19) Think over and read this whole narrative, and consider what it shows about the character of Jesus.

SECTION LXII

THE BETRAYAL AND ARREST, 14:43–52

And straightway, while he yet spake, cometh 43
Judas, one of the twelve, and with him a multi-
tude with swords and [1]staves, from the chief
priests and the scribes and the elders. Now he 44
that betrayed him had given them a token, say-
ing, Whomsoever I shall kiss, that is he; take
him, and lead him away safely. And when he 45
was come, straightway he came to him, and saith,
Rabbi; and kissed him. And they laid hands 46

[1] *sticks* or *clubs*

EXPLANATORY NOTES

Vs. 43, "the chief priests and the scribes and the elders": *i. e.*, probably, the Sanhedrin. Vs. 45, "and saith Rabbi; and kissed him": professing reverence (Rabbi was a title of high honor) and affection, he in the same instant betrayed him to his enemies. Vs. 47, "a certain one of them": *cf.* John 18 10. Vs. 49, "that the scriptures might be fulfilled": that he might accomplish that work of suffering for others, the righteous for the wicked, which the scriptures set forth as the mission of the Servant of the Lord. These words show how thoroughly Jesus recognized such suffering as a part of his mission. *Cf.* Luke 24 25–27, 44, 45.

Vs. 51. This young man is generally supposed to have been the evangelist Mark.

QUESTIONS

(1) Read carefully the story of the arrest of Jesus (vss. 47–50). (2) Who were with Judas? (3) By what

47 on him, and took him. But a certain one of them
that stood by drew his sword, and smote the ser-
vant of the high priest, and struck off his ear.
48 And Jesus answered and said unto them, Are ye
come out, as against a robber, with swords and
49 [1]staves to seize me? I was daily with you in the
temple teaching, and ye took me not: but *this is*
50 *done* that the scriptures might be fulfilled. And
they all left him, and fled.
51 And a certain young man followed with him,
having a linen cloth cast about him, over *his*
52 naked *body*: and they laid hold on him; but he
left the linen cloth, and fled naked.

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token did Judas point out Jesus to the officers? (4)* What made his act peculiarly despicable? (5)* In what words did Jesus protest against his arrest? (6)* Why did he submit to arrest? (7) What do his words in vs. 49 mean, and what do they show as to Jesus' thought about his work?

(8) Who has the young man mentioned in vss. 51, 52 been supposed to be?

SECTION LXIII

THE TRIAL BEFORE THE JEWISH AUTHORITIES, 14:53-65

And they led Jesus away to the high priest: 53
and there come together with him all the chief
priests and the elders and the scribes. And Peter 54
had followed him afar off, even within, into the
court of the high priest; and he was sitting with
the officers, and warming himself in the light *of*
the fire. Now the chief priests and the whole 55
council sought witness against Jesus to put him to

EXPLANATORY NOTES

Vs. 53, "the high priest": named Caiaphas, as Matt. 26 57 shows. "All the chief priests," etc.: *i. e.*, the entire Sanhedrin. Vs. 55, "sought witness": In Jewish courts it was necessary that at least two witnesses should agree in the testimony they gave in order to frame an indictment; if their testimony did not agree the prisoner was set free. "And found it not": *i. e.*, the testimony of the witnessess did not agree; see vs. 56. Vs. 58, "we heard him say, I will destroy this temple": There is no record of Jesus having used this language. John 2 19 reports him as having said, "Destroy this temple (*i. e.*, if you destroy it) and in three days I will raise it up." If it was to these words that the testimony referred, it was false in the very important point of changing a statement that if *they* destroyed the temple he would raise it up (*i. e.*, restore the true worship of God) into a threat that *he* himself would destroy it. Vs. 59, "not even so did their witness agree": According to its own rules, the Sanhedrin ought now to have released Jesus. There was no basis even for a legal

56 death; and found it not. For many bare false
witness against him, and their witness agreed not
57 together. And there stood up certain, and bare
58 false witness against him, saying, We heard him
say, I will destroy this temple that is made with
hands, and in three days I will build another
59 made without hands. And not even so did
60 their witness agree together. And the high priest
stood up in the midst, and asked Jesus, saying,
Answerest thou nothing? what is it which these
61 witness against thee? But he held his peace, and
answered nothing. Again the high priest asked

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accusation, no two witnesses having exactly agreed. Instead, however, the high priest (vs. 60) attempts to compel the prisoner to testify against himself — a thing as contrary to Jewish as to English and American law. Vs. 61, "held his peace": kept silence, as legally he had the right to do, no legal charge having been framed against him. "Art thou the Christ": To this question Jesus could no longer refuse to reply, not because he was compelled by law to answer, but because he could not lose this opportunity to bear witness to his own mission. Up to the time of the triumphal entry Jesus had avoided making his messiahship prominent, doubtless because it was certain to be misunderstood. But now, before he dies, he must leave no doubt in their minds that he had come to be the Messiah of God, the Savior of his people. Vs. 62, "ye shall see the Son of man," etc.: a prediction that they who were now his judges would yet see him triumphant in the establishment of his kingdom; *cf.* 13 [26] and notes, and Dan. 7 [13]. Vs. 63, "rent his clothes": an expression of grief or horror; see 2 Kings 18 [37]; 19 [1]. Vs. 64, "the blasphemy": For one not

him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and 62
ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest rent his clothes, 63
and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? 64
And they all condemned him to be worthy of death. And some began to spit on him, and to 65
cover his face, and to [1]buffet him, and to say unto him, Prophesy: and the officers received him with blows of their hands.

1 *strike*

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really the Messiah to claim to be such was blasphemy in the sense of falsely claiming to be the representative of God. But that Jesus' claim to be the Messiah, the son of God, was false, was precisely that which had not been proved, and which had to be proved to establish a charge of blasphemy. This essential question the Sanhedrin does not even pretend to investigate. Vs. 65, "spit on him," etc.: This abuse implied that he had already been condemned, whereas, in fact, he had had no legal trial at all. Aside from the fact that the charge on which they condemned him lacked the essential element of proof, the trial was illegal, since Jewish law forbade (1) the trial of criminals at night, (2) the passing of judgment of death without allowing at least one night to elapse after the trial, (3) the trial of criminal cases on the day before a sabbath or a feast.

QUESTIONS

(1) To whom was Jesus led by those who arrested him? What was his name? (2) Who were assembled

to examine Jesus? What is the name of the body which they constituted? (3) What success did the council (Sanhedrin) have in finding witnesses to testify against Jesus (vss. 55, 56)? (4) What basis of truth was there for the testimony in vss. 57, 58? Wherein was the testimony false? (5) What question did the high priest put to Jesus (vs. 60)? (6) Why did Jesus not answer it? (7) What further question did the high priest put (vs. 61)? Consider carefully what the question meant. (8) What was Jesus' answer to this question? What does the answer mean? (9) Why did Jesus answer this question instead of remaining silent, as he had previously done? (10) To what passage of the Old Testament is there reference in the expression "coming with the clouds of heaven"? (11) Of what crime did the high priest then declare Jesus guilty? (12) If Jesus' claim to be the Christ, the Son of God, was true, was it blasphemy for him to make the claim? (13) If not making the claim, but making it falsely, made the act blasphemous, what ought the high priest to have done and decided before condemning Jesus? (14) What sentence did the Sanhedrin pronounce, and how did they treat Jesus after pronouncing sentence? (15)* Name five particulars in which the trial and sentence of Jesus were illegal. (16) Think carefully over the whole story of Jesus' betrayal, arrest, and trial, and indicate what were the various influences that brought about Jesus' death, and with what spirit he went to his death.

SECTION LXIV

THE DENIALS OF PETER, 14: 66–72

And as Peter was beneath in the court, there 66
cometh one of the maids of the high priest; and 67
seeing Peter warming himself, she looked upon
him, and saith, Thou also wast with the Nazarene,
even Jesus. But he denied, saying, I neither 68
know, nor understand what thou sayest: and he
went out into the porch; and the cock crew. And 69
the maid saw him, and began again to say to
them that stood by, This is *one* of them. But 70
he again denied it. And after a little while
again they that stood by said to Peter, Of a truth
thou art *one* of them; for thou art a Galilæan.
But he began to curse, and to swear, I know not 71
this man of whom ye speak. And straightway 72
the second time the cock crew. And Peter called
to mind the word, how that Jesus said unto him,
Before the cock crow twice, thou shalt deny me
thrice. And when he thought thereon, he wept.

EXPLANATORY NOTES

Vs. 66, "beneath in the court": The house† was doubtless a large one of two stories built about a court, itself open to the sky, or perhaps having two or more such courts with rooms about each. Vs. 67, "seeing Peter warming himself": *cf.* vs. 54. The fire was doubtless of charcoal in a brazier of some sort. See John 18 18. Vs. 68,

"went out into the porch": not what we mean by a porch or veranda, but the outer one of the two or more courts of the house, or the corridor which led from the street to the court. Vs. 70, "for thou art a Galilean": The Galileans had some slight peculiarities of speech which Judeans would notice. See Matt. 26 73, "for thy speech betrayeth thee." Vs. 72, "the second time the cock crew": *i. e.*, it was second cock-crowing, about 3 A. M.

QUESTIONS

(1) Having read vss. 66–72 carefully, tell the story of Peter's denials. (2)* Recall the account of Peter's confident assertion that he would not deny Jesus (14 27-31), and consider what led him to do so. (3) How might he have escaped so sad a blunder and sin? (4)* Does this incident show Peter to have been wholly unworthy of Jesus' confidence in him? (5) Under what circumstances are we today in danger of repeating Peter's sin, and how can we guard against this danger?

SECTION LXV

THE TRIAL BEFORE PILATE, 15:1-20

And straightway in the morning the chief 1
priests with the elders and scribes, and the whole
council, held a consultation, and bound Jesus,
and carried him away, and delivered him up to
Pilate. And Pilate asked him, Art thou the 2
King of the Jews? And he answering saith unto
him, Thou sayest. And the chief priests accused 3
him of many things. And Pilate again asked 4

EXPLANATORY NOTES

Vs. 1, "the chief priests with the elders and scribes, and the whole council": *i. e.*, the Sanhedrin. As this body included both Sadducean priests and Pharisaic scribes, both parties were united in the act. "Delivered him up to Pilate": The Sanhedrin could try a prisoner and condemn him, but could not put him to death. The power of life and death was in the hands of the Roman procurator, who was the governor of Judea at this time Pontius Pilate—who could carry out the decision of the Sanhedrin or try the prisoner himself. In this case Pilate decided to do the latter, or rather to make some inquiries before deciding to do the former. Vs. 2, "and Pilate asked him, Art thou the King of the Jews?": The Sanhedrin had condemned Jesus for blasphemy in calling himself the Christ. But blasphemy was not a charge that would hold in a Roman court. So they converted it into an accusation of treason against Rome in making himself the king of the Jews. Thus they accused him of being just what he had

him, saying, Answerest thou nothing? behold
5 how many things they accuse thee of. But Jesus
no more answered anything; insomuch that Pilate
marvelled.
6 Now at the feast he used to release unto them
7 one prisoner, whom they asked of him. And
there was one called Barabbas, *lying* bound with
them that had made insurrection, men who in
8 the insurrection had committed murder. And
the multitude went up and began to ask him *to do*
9 as he was wont to do unto them. And Pilate
answered them, saying, Will ye that I release

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always refused to be and carefully avoided seeming to be, viz., the Christ such as popular expectation looked for, a king who would throw off the Roman yoke. See the fuller account in John 18 29-32 and Luke 23 2, 3. "Thou sayest": in effect a refusal to answer. To say Yes to Pilate's question would be to confess himself guilty of treason, which of course he was not. To say No might be understood as saying that he was not the Christ, which he was. So he leaves it for Pilate to prove whether he had made any treasonable claim to be a king. Vs. 5, "no more answered anything": He continued this policy of silence.

Vs. 7, "insurrection": revolt against the Roman authorities. This man had been really doing what the Jews falsely tried to make it appear that Jesus had done. Vs. 8, "the multitude went up": The common people came to ask for the pardon of a prisoner according to Pilate's custom, and Pilate took advantage (vs. 9) of this fact to escape from the perplexity into which the action of the more aristocratic leaders had thrown him. Vs. 11, "but the chief priests stirred up the multitude": The

unto you the King of the Jews? For he per- 10
ceived that for envy the chief priests had delivered
him up. But the chief priests stirred up the 11
multitude, that he should rather release Barabbas
unto them. And Pilate again answered and said 12
unto them, What then shall I do unto him whom
ye call the King of the Jews? And they cried 13
out again, Crucify him. And Pilate said unto 14
them, Why, what evil hath he done? But they
cried out exceedingly, Crucify him. And Pilate, 15
wishing to content the multitude, released unto
them Barabbas, and delivered Jesus, when he had

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common people and the priests were at first interested in two entirely different things. The former wanted the pardon of a prisoner, the latter the condemnation of Jesus. But when the priests saw that the request of the people was likely to result in the release of Jesus and the defeat of their plan, they shrewdly persuaded the people to ask for a particular prisoner, Barabbas. This man, representing hatred of the Roman authority, was very likely popular with the common people. Thus Pilate's plan of satisfying everybody failed. Vs. 15, "wishing to content the multitude": and so keep himself popular with them as a governor. He evidently saw that there was nothing in the charge against Jesus, and preferred to release him, but was not brave enough to do it at the cost of displeasing both the priests and the people. "Scourged him": This cruel beating with loaded whips was a common prelude to the crucifixion. Like crucifixion itself, it was a Roman punishment.

Vs. 16, "the Prætorium": the official residence of the procurator, probably closely connected with, or a part of,

scourged him, to be crucified.

16 And the soldiers led him away within the court, which is the [1]Prætorium; and they call
17 together the whole [2]band. And they clothe him with purple, and plaiting a crown of thorns, they
18 put it on him; and they began to salute him,
19 Hail, King of the Jews! And they smote his head with a reed, and did spit upon him, and
20 bowing their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

1 Or, *palace*
2 *cohort*

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the castle of Antonia, which stood just north of the west end of the temple area. The court within which they led Jesus was evidently a different place from that in which the hearing before Pilate had taken place. It was perhaps connected with the soldiers' quarters. "The whole band": the whole cohort or garrison of soldiers stationed in the castle of Antonia. Vs. 17, "and they clothe him with purple": in mockery of his kingship, purple being the emblem of royalty. "A crown of thorns": a further mockery of his royalty. Vs. 18, "Hail, King of the Jews": sarcastic, of course; they mingled mock homage and direct insult.

QUESTIONS

(1) What action did the Sanhedrin take in the morning? (2) To whom did they lead Jesus? (3)* What was Pilate's office, and why was it necessary to take Jesus before him? (4) What question did Pilate put to Jesus? (5) What does this question show to

have been the charge brought by the Jews against Jesus? (6)* Is this the same charge on which they had themselves condemned him? If not, what was the relation between the two, and why was the change made? (7) What was Jesus' answer to Pilate's question (vs. 2), and why did he answer thus? (8) How did Jesus treat the further accusations of the Jews? (9)* Read vss. 6–15 and tell the story of Barabbas, bringing out clearly the part played by the people, by the priests, and by Pilate. (10) By what motives was each of these moved, and for what was each to blame in the transaction? (11) What was the outcome of it all (vs. 15)? (12) To what indignities was Jesus subjected at the hands of the soldiers? (13) Were these soldiers Romans, or Jews? (14) Where did these things take place? (15)* How long before this time had Jesus foreseen and foretold to his disciples his rejection and condemnation by the chief priests? (16) When did he first speak of being put to death at the hands of the Romans (gentiles)? See $10^{33, 34}$. (17)* Could he have avoided dying thus, rejected by his own people and slain by the gentiles, if he had chosen to do so? How? (18) Why did he go unflinchingly on to meet his death? See 10^{45}. (19) What does he expect of those who follow him as his disciples? See 8^{34}; 10^{42-45}.

SECTION LXVI

THE CRUCIFIXION AND THE DEATH OF JESUS, 15:21–41

21 And they compel one passing by, Simon of
Cyrene, coming from the country, the father of
Alexander and Rufus, to go *with them*, that he
22 might bear his cross. And they bring him unto
the place Golgotha, which is, being interpreted,
23 The place of a skull. And they offered him wine
24 mingled with myrrh: but he received it not. And
they crucify him, and part his garments among
them, casting lots upon them, what each should
25 take. And it was the third hour, and they cruci-
26 fied him. And the superscription of his accusa-
tion was written over, THE KING OF THE JEWS.
27 And with him they crucify two robbers; one on

EXPLANATORY NOTES

Vs. 21, "Simon of Cyrene": a Jew, as the name Simon indicates, whose home was or had been in Cyrene,† but who was for the time at Jerusalem. "Alexander and Rufus": doubtless Christians well known when Mark wrote; possibly then living in Rome, where it is supposed by some that Mark wrote his gospel; see Rom. 16 13. "That he might bear his cross": That they compelled this passer-by to carry the cross of Jesus was probably due to Jesus' having been exhausted by the scourging. Vs. 22, "and they bring him unto the place Golgotha"†: a point outside the city wall as it then was; see John 19 20; Heb. 13 12. Vs. 23, "wine mingled with myrrh"†: to diminish the

his right hand, and one on his left. And they 29
that passed by railed on him, wagging their heads,
and saying, Ha! thou that destroyest the temple,
and buildest it in three days, save thyself, and 30
come down from the cross. In like manner also 31
the chief priests mocking *him* among themselves
with the scribes said, He saved others; himself he
cannot save. Let the Christ, the King of Israel, 32
now come down from the cross, that we may see
and believe. And they that were crucified with
him reproached him.

And when the sixth hour was come, there was 33
darkness over the whole land until the ninth hour.
And at the ninth hour Jesus cried with a loud 34
voice, Eloi, Eloi, lama sabachthani? which is, be-
ing interpreted, My God, my God, why hast thou
forsaken me? And some of them that stood by, 35

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pain by partially deadening the senses. "But he received it not": being unwilling to have his mind in any measure clouded. Vs. 24, "and they crucify† him": In this act the hatred and opposition of the Jews to Jesus culminated, as Jesus had long foreseen it would. "Part his garments among them": It was the custom to give the clothing of the condemned man to his executioners. "It was the third hour": nine o'clock in the morning. Vs. 29, "thou that destroyest the temple": see 14 58 and notes.

Vs. 33, "the sixth hour": noon; the ninth hour was of course three in the afternoon. "Darkness over the whole land": symbolic of the blackness of the sin which culminated in the crucifixion of the Christ, the Son of God. Vs. 34, "Eloi, Eloi, lama sabachthani": The words are

when they heard it, said, Behold, he calleth Eli-
36 jah. And one ran, and filling a sponge full of
vinegar, put it on a reed, and gave him to drink,
saying, Let be; let us see whether Elijah cometh
37 to take him down. And Jesus uttered a loud
38 voice, and gave up the ghost. And the veil of
the temple was rent in twain from the top to the
39 bottom. And when the centurion, which stood
by over against him, saw that he so gave up the
ghost, he said, Truly this man was the Son of
40 God. And there were also women beholding from
afar: among whom *were* both Mary Magdalene,
and Mary the mother of James the less and of
41 Joses, and Salome; who, when he was in Galilee,
followed him, and ministered unto him; and many
other women which came up with him unto Jeru-
salem.

Aramaic, the language (kindred with Hebrew) which Jesus probably usually spoke in his boyhood home. The language is taken from Ps. 22, which Jesus may well have had in mind as a whole; by it he expresses an unshaken faith in God (notice the words, *my* God, *my* God), even in the face of sufferings that produce the sense of having been forsaken of God. "He calleth Elijah": They misunderstood, it would seem, his words "Eloi, Eloi." Vs. 36, "vinegar": sour wine, intended to relieve his sufferings a little. Vs. 37, "gave up the ghost": expired. "Give up the ghost" is an Old English phrase meaning to die. Vs. 38, "and the veil of the temple was rent in twain": The old system with its temple and ritual was at an end; *cf.* Heb. 10 19-22. Vs. 39, "centurion"†: the officer in charge of

the soldiers. "The Son of God": rather, a son of God. It was a Roman who uttered these words, and he probably meant by them a sort of demi-god.

QUESTIONS

(1) Read carefully vss. 21–32, and, after considering the meaning of each sentence, tell the facts about the crucifixion as here recorded. (2) Why did they compel Simon to carry the cross? (3)* What was the purpose of the wine mingled with myrrh, and why did Jesus refuse it? (4) How did death on the cross compare with other methods of execution? (5) Why was this method used in Jesus' case? (6) What time of day is denoted by the "third hour" in vs. 25? (7) To what do the words of the mockers in vs. 29 refer? (8)* Were the words of the chief priests in vs. 31 true in any sense? Could Jesus have saved himself from death and still have been, as he has been, the Savior of the world? Is it a general principle for us as well as for Jesus that we lose our lives in order to save them? (9) Read carefully vss. 33 37, and tell the story as there related. (10) What time is denoted by the sixth and ninth hours? (11) What does the darkness spoken of in vs. 33 symbolize? (12) In connection with vs. 34 read Ps. 22, from which the words of Jesus are derived, and consider what these words express as used by Jesus. (13) Read vss. 38–41, and relate the incidents connected with the crucifixion here narrated. (14) What did the rending of the veil symbolize? (15) What does the word "centurion" in vs. 39 mean? Of what nation was this man? (16)* Name the various classes of persons who stood about the cross, and describe the feelings of each class, so far as you can.

SECTION LXVII

THE BURIAL, 15:42–47

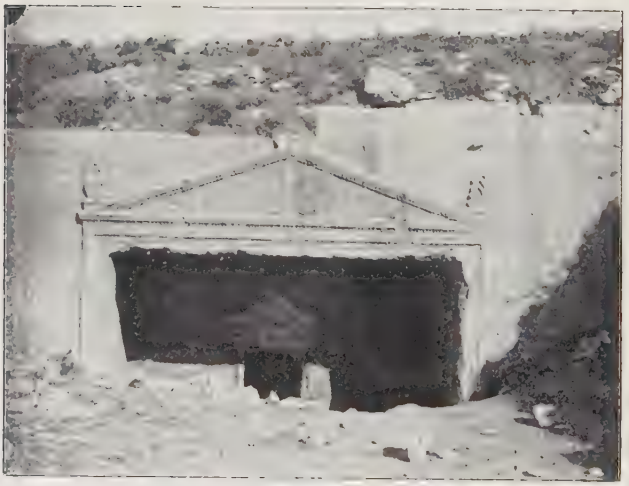
42 And when [1]even was now come, because it was 1 *evening*
the Preparation, that is, the day before the sab-
43 bath, there came Joseph of Arimathæa, a councillor
of honourable estate, who also himself was looking
for the kingdom of God; and he boldly went in
44 unto Pilate, and asked for the body of Jesus. And
Pilate marvelled if he were already dead: and call-
ing unto him the centurion, he asked him whether
45 he had been any while dead. And when he learned
it of the centurion, he granted the corpse to Joseph.
46 And he bought a linen cloth, and taking him down,
wound him in the linen cloth, and laid him in a
tomb which had been hewn out of a rock; and he
47 rolled a stone against the door of the tomb. And
Mary Magdalene and Mary the *mother* of Joses
beheld where he was laid.

EXPLANATORY NOTES

Vs. 43, "of honourable estate": rather of good standing in the community. "Looking for the kingdom of God"†: expecting and hoping for the establishment of the reign of God on earth. Vs. 46, "wound him in a linen cloth": This was the usual way of preparing for burial among the Jews. They did not use coffins. See John 19 40. "Rolled a stone against the door of the tomb"†: This also was a common way of burying; *cf.* John 11 38. Circular stone doors of tombs cut in the living rock are still to be seen in Palestine.

QUESTIONS

(1) Read attentively vss. 42–47, and explain the following words and phrases: "Preparation," † "councilor," † "honourable estate," "looking for the kingdom of God." † (2)* Describe in general how the Jews buried their dead. (3)* What do the various gospels tell us about Joseph † of Arimathæa? (4) Tell the story of the burial of Jesus.



A ROCK-CUT TOMB

*REVIEW QUESTIONS

(1) For what did the Pharisees first find fault with Jesus? See $2^{6,7}$. (2) For what other things did they find fault with him apparently about this same time? See 2^{13}—3^{6}. (3) For what was Jesus displeased with them? See 3^{5}. (4) What was the great question on which Jesus and the Pharisees disagreed? See 7^{1-13}. (5) When did the chief priests, according to the record of this gospel, first show opposition to Jesus? See $11^{27,28}$. (6) What two great parties, of the Jews, represented respectively by the scribes and chief priests, were thus united in opposition to Jesus? (7) Who had Jesus predicted would put him to death? See 8^{31}; $10^{33,34}$; 14^{18-20}. (8) Review the steps that led to the death of Jesus and consider what two nations finally participated in his death. (9) What different classes and persons of the Jewish nation united in bringing it about? (10) By what motives were these people influenced in their action? (11) How did different people treat Jesus in the time of his trial and suffering? (12) What made death so terrible to Jesus? (13) Did he foresee his death, and might he have adopted a course by which he could have escaped it? (14) Why did he choose to go forward to death rather than adopt such a course? (15) Many of the Jews of Jesus' day refused to accept him as the Messiah in part just because he died as he did, on the cross, rejected by the leaders of the people: what ought we to think of him and how ought we to feel and act toward him in view of the fact that he died as he did?

SECTION LXVIII

THE RESURRECTION OF JESUS, ATTESTED BY THE EMPTY TOMB AND THE WORD OF THE YOUNG MAN, 16:1–8

And when the sabbath was past, Mary Magda- 1
lene, and Mary the *mother* of James, and Salome,
bought spices, that they might come and anoint
him. And very early on the first day of the week, 2
they come to the tomb when the sun was risen.
And they were saying among themselves, Who 3
shall roll us away the stone from the door of the

EXPLANATORY NOTES

Vs. 1, "when the sabbath was past": *i. e.*, in the evening, when the sabbath, which closed at sunset, was over; Saturday evening, according to our way of speaking. "Spices": in part at least aromatic oils (*cf.* 2 Kings 20 13). as is shown by the fact that they were to be used to anoint the body. Vs. 2, "on the first day of the week": Sunday. Vs. 3, "who shall roll us away the stone from the door of the tomb?" *cf.* 15 46. Vs. 7, "he goeth before you into Galilee," etc.: *cf.* 14 28; see also John 21 1; Matt. 28 16, 17, Vs. 8, "trembling and astonishment . . . . for they were afraid": The vision which they had seen and the wonderful, incredible, news which they had been told, overpowered for the time the joy which otherwise they would have felt in the fact that Jesus was alive. The story here breaks off abruptly. See note at beginning of Section LXIX.

4 tomb? and looking up, they see that the stone is
5 rolled back: for it was exceeding great. And
entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe;
6 and they were amazed. And he saith unto them,
Be not amazed: ye seek Jesus, the Nazarene, which
hath been crucified: he is risen; he is not here:
7 behold, the place where they laid him! But go,
tell his disciples and Peter, He goeth before you
into Galilee: there shall ye see him, as he said
8 unto you. And they went out, and fled from the
tomb; for trembling and astonishment had come
upon them; and they said nothing to any one; for
they were afraid.

QUESTIONS

(1)* Read carefully vss. 1–8, and state when—on what days of the week—and where these events took place. (2) What stone is referred to in vs. 3? (3)* What previous saying of Jesus is referred to in vs. 7? (4)* Tell the story of what the women saw at and in the tomb? (5) What feeling would the fact that Jesus was risen from the dead in itself produce? (6) What then caused the trembling, astonishment, and fear spoken of in vs. 8?

SECTION LXIX

APPENDIX: SUMMARY OF THE APPEARANCES OF JESUS, 16:9-20

[1] The two oldest Greek manuscripts, and some other authorities, omit from vs. 9 to the end. Some other authorities have a different ending to the gospel.
[2] *demons*

[1]Now when he was risen early on the first day 9
of the week, he appeared first to Mary Magdalene,
from whom he had cast out seven [2]devils. She 10
went and told them that had been with him, as
they mourned and wept. And they, when they 11
heard that he was alive, and had been seen of her,
disbelieved.

And after these things he was manifested in 12
another form unto two of them, as they walked, on
their way into the country. And they went away 13
and told it unto the rest: neither believed they
them.

And afterward he was manifested unto the 14
eleven themselves as they sat at meat; and he

EXPLANATORY NOTES

With vs. 8 ends, probably, all that we have of the gospel of Mark as Mark wrote it. See note on the margin of the text. This, however, can hardly have been the end of the gospel. Mark would not have finished the gospel with the words, "they were afraid," and without narrating any appearance of Jesus at all. By some accident, we know not what, the concluding verses of the gospel were very early lost, and someone else added vss. 9-20 to finish the gospel. These verses are not a continuation of Mark's

upbraided them with their unbelief and hardness
of heart, because they believed not them which
15 had seen him after he was risen. And he said
unto them, Go ye into all the world, and preach
16 the gospel to the whole creation. He that
believeth and is baptized shall be saved; but he
17 that disbelieveth shall be condemned. And these
signs shall follow them that believe: in my name
shall they cast out [2]devils; they shall speak with
18 new tongues; they shall take up serpents, and if
they drink any deadly thing, it shall in no wise
hurt them; they shall lay hands on the sick, and
they shall recover.

19 So then the Lord Jesus, after he had spoken
unto them, was received up into heaven, and sat
20 down at the right hand of God. And they went
forth, and preached everywhere, the Lord working
with them, and confirming the word by the signs
that followed. Amen.

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story, but a brief account of various appearances of Jesus, very likely condensed from other gospels, but with the addition of matter not contained in any of the gospels.

QUESTIONS

(1) Read vss. 9–11, and the fuller account of the appearance to Mary in John 20 [11-18]. (2) Read vss. 12, 13, and the fuller account in Luke 24 [13-35]. (3) Read vs. 14, and the fuller account in Luke 24 [36-43], or John 20 [19-25]. (4) Read vss. 15, 16, and the fuller account in

Matt. 28 16-20. (5) Read vss. 17, 18 (there is no parallel in the other gospels), and see Acts 2 1-4; 5 15; 19 12; 28 1-6. (6) Read vss. 19, 20, and the fuller account in Luke 24 50-53. (7) When had Jesus predicted that he would rise again? See 8 31; 9 9; 10 34; 14 28. (8)* What three kinds of evidence did the disciples have that he had risen? (*a*) In what condition was the tomb (16 5-7)? (*b*) What did the angel testify (16 6)? (*c*) What did the disciples themselves see (16 9, 12, 14)? (9)* What other gospels contain in substance the command of vs. 15? (10) What reasons occur to you why it was right and necessary for the immediate disciples of Jesus to obey this command to the extent of their power? (11) Do these same reasons apply to the disciples of Jesus today? (12) Would it be in accordance with the spirit of Jesus for us, possessing the truth and blessings of the gospel, not to seek to give these to those who do not possess them? (13) What book of the New Testament gives an account of the work referred to in vs. 20? (14) Where can we read the history of the continuance of that work in the efforts which the disciples of Jesus have made in accordance with the thought and spirit of Jesus expressed in vs. 15?

*REVIEW QUESTIONS ON THE WHOLE GOSPEL

TO THE PUPIL. –The object of these review questions is to help you to fix the main features of the gospel of Mark in your mind, so that they will stay with you always. If you can do this, it will make this gospel more helpful to you all your life. Take time enough for this review to do the work thoroughly. On the questions that refer to the names of events and sections you can find help in the titles given at the head of the successive sections in the body of the book; yet it will be wise before looking at these to try to give names to the events for yourselves. To assist you in gaining a clear idea of the gospel as a whole, and of the plan of the book as it lay in the mind of the writer, there is printed near the end of the book, after these questions, an analysis or outline of the gospel. In the body of the book the successive sections of the gospel are for convenience numbered continuously. But in the analysis the effort is made to show the larger natural divisions of the book of which these sections are really subdivisions, while for purposes of cross-reference the continuous numbers are also placed on the margin of the page. Thus Section XXIII, "The Feeding of the Five Thousand, 6:30-46," is more correctly described as Part II (of the gospel), subdivision 7, section *a*.

1. How many chapters are there in Mark's gospel? How many in each of the others?

2. What is the first event of Jesus' life narrated in this gospel? In what part of the New Testament have we stories of his earlier years?

3. Of whom do the first verses of this gospel speak before narrating any event of Jesus' life?

4. Name the three sections which precede the record of Jesus' public life which begins in 1^{14}. What general title would describe these three events?

5. In what region of the country did Jesus begin to preach after the imprisonment of John?

6. How large a part of this gospel is occupied with the work of Jesus in and about this region? See the analysis, and notes on 10 [1], if necessary, to help you answer this question.

7. Name the events of Jesus' ministry in Galilee which are narrated in the first chapter of the gospel (1 [14-45]).

8. What different kinds of work is he related to be doing in these sections? (For example, is he gathering disciples, teaching the people, or engaged in some still other kind of work?)

9. It is an old tradition that Mark wrote in his gospel the things that he had heard Peter tell about Jesus. How many of these events could Peter have told from his own knowledge?

10. What class of people are mentioned in every event narrated between 2 [1] and 3 [6]?

11. In what attitude to Jesus do they appear in each event?

12. Name these events and tell what the scribes (or Pharisees) said or did in each one. Give a general title to this group of events.

13. Thus far in the narrrative has Jesus made friends only or enemies only, or both? Who are his friends, and who are his enemies?

14. What important event of Jesus' ministry is narrated in 3 [13-19]?

15. Of what is chap. 4 chiefly made up?

16. What is a parable? How many parables of Jesus are there in this gospel?

17. Name the events which are related in 4 [35]–6 [6].

18. Name the events recorded in 6 [7]–7 [23].

19. What kinds of work do we find Jesus doing in these chapters 5, 6, 7? Compare Question 8.

20. Trace on the map the journey narrated in 7^{24}—8^{26}, and write a list of the places visited in the order in which they were visited. See especially $7^{24, 31}$; $8^{10, 22}$.

21. Into what country does the portion of this journey recorded in 7^{24-30} lead Jesus?

22. Trace on the map the journey recorded in 8^{27}—9^{50}, learn the names of the events, and write the names of the places visited.

23. In what general direction did both these journeys lead?

24. Was Jesus chiefly occupied in these journeys outside of Galilee with preaching to the people, or with the instruction of the disciples?

25. Concerning what two things did he now for the first time speak plainly to his disciples? See $8^{29, 30}$; 8^{31}; 9^{31}.

26. What two very notable events of Jesus' ministry belong to the second of these northern journeys?

27. What period of Jesus' ministry ends with the end of chap. 9? See 10^{1} and notes. At what point in the gospel does the record of this period begin?

28. Name the different kinds of work which Jesus did in Galilee, in the order in which each first appears.

29. The Galilean ministry may be subdivided into ten parts. See the analysis. Fix these ten parts in mind, learning a short title for each (to the first comma or other mark of punctuation in the title given in the analysis); recall some of the events of each, and try to see how the work of Jesus moved on from stage to stage. Write the names of the ten parts, from memory if possible.

30. With what journey is chap. 10 occupied? Write out from the gospel a list of the events of this chapter, and then compare your list with that given in the analysis.

31. What three main divisions of the gospel occupy chaps. 1–10? Fix in mind the names of these divisions. Write these names, adding to each name a brief statement of the characteristics of the period.

32. In what city and its suburbs do we find Jesus in chaps. 11–15?

33. The events of these chapters cover approximately a week, and Mark has to a considerable extent indicated the events of these successive days. What events does he record for the first day?

34. What for the second day?

35. What for the third day?

36. With what classes of the people did Jesus repeatedly come into conflict in these days? Which of these classes had been Jesus' earliest opponents?

37. What was Jesus seeking to do for his disciples in these three days?

38. What is the subject of the discourse in chap. 13?

39. What chapters of the gospel tell the story of Jesus' death and the events immediately connected with it?

40. Name the events of these two chapters.

41. Why are these events called the Passion† history?

42. Chap. 15^{42} shows that Jesus was crucified on Friday. On what day of the week, then, was he tried before Pilate?

43. On what night was he arrested? What other events occurred on the same night?

44. On what day of the week was the passover prepared for (14^{12-16})?

45. All the events of 11^{20}—13^{37} seem to belong to one day. If this day was the second day preceding that referred to in 14^{12} (see 14^{1}), on what day of the week did these former events occur?

46. What events are then recorded for Tuesday? What for Monday?

47. Write down the several days of the week from Monday to Friday, and place under each the names of the events recorded by the gospel for that day.[1]

48. Recalling, now, the significance of the triumphal entry, of the cleansing of the temple, and the other leading events of the week, try to give a descriptive name to each day, as, for example, Monday: A Day of Triumph and Assertion of his Messiahship; or in some other way describe briefly the character of each day.

49. What event is recorded in 16^{1-8}?

50. Did 16^{9-20} originally belong to the gospel as Mark wrote it?

51. What shows that Mark did not intend to end his book with vs. 8?

52. Name the six great divisions of the gospel, and tell with what chapter and verse each division begins and ends.

53. By what names is Jesus called in the first line of this gospel?

54. What other names are used of him in this gospel?

55. Did Jesus announce himself as the Messiah at

[1] In this distribution $14^{1,2}$ falls on Tuesday, and the events of 11^{20}—13^{37} on the same day, since to carry them back to Monday would put the triumphal entry back to a sabbath, which would be impossible. The events of 14^{3-11} might then also fall on Tuesday evening, or on Wednesday. The gospel of John seems to place the feast in Bethany before the triumphal entry, hence on the sabbath; but Mark, while not definitely stating when it took place, would leave us with the impression that it fell in the midst of the week, Tuesday or Wednesday.

the beginning of his ministry, or did he gradually prepare people's minds to see that he was the Messiah?

56. What kind of work did Jesus do in Galilee before he said distinctly that he was the Christ?

57. What different effects did this work produce on people's minds?

58. From what class of people did Jesus draw his disciples, so far as this gospel shows?

59. What attitude did the Pharisees take toward him?

60. What did Jesus teach in the parable of the Sower and elsewhere concerning the effect which was to be expected from the preaching of the gospel?

61. What did Jesus perceive would be the effect on him of the opposition of the Jews to him?

62. What was his own feeling beforehand about his death? Could he have escaped death? How?

63. What great principle did he announce as the principle of his life, and the explanation of his death (10^{45})?

64. What did he teach his disciples concerning the principle on which his followers also must live (8^{34})?

What does the study of this gospel lead you to believe about Jesus, and how does it lead you to feel toward him? Do you approve the action of those who accepted and followed him, or of those who rejected him and put him to death?

What have you learned from this gospel as to the principles on which a human life ought to be lived? Would you be willing to live your life on any other principles than those that Jesus taught and exemplified?

ANALYSIS OF THE GOSPEL

Sec.			
		I. Introduction: Preparation for the Public Work of Jesus.	1:1–13
	i.	1. Preaching of John the Baptist.	1:1–8
	ii.	2. Baptism of Jesus.	1:9–11
	iii.	3. Temptation in the Wilderness.	1:12, 13
		II. The Galilean Ministry.	1:14—9:50
		1. The work begun and favorably received.	1:14–45
	iv.	*a*) Jesus begins preaching in Galilee.	1:14, 15
	v.	*b*) Call of the four fishermen.	1:16–20
	vi.	*c*) A sabbath in Capernaum.	1:21–34
	vii.	*d*) A preaching tour in Galilee.	1:35–45
		2. The opposition of the scribes and Pharisees.	2:1—3:6
	viii.	*a*) A paralytic healed and his sins forgiven.	2:1–12
	ix.	*b*) Call of Levi, and the feast in his house.	2:13–17
	x.	*c*) Jesus' answer to a question concerning fasting.	2:18–22
	xi.	*d*) Plucking grain on the sabbath.	2:23–28
	xii.	*e*) A withered hand healed on the sabbath.	3:1–6
		3. The beginnings of the separation between the followers of Christ and the rest of the community; the organization of the band of twelve personal attendants and helpers.	3:7–35
	xiii.	*a*) The widespread fame of Jesus.	3:7–12
	xiv.	*b*) The choosing of the Twelve.	3:13–19
	xv.	*c*) Concerning eternal sin.	3:20–30
	xvi.	*d*) Natural and spiritual kinsmen.	3:31–35
	xvii.	4. The parables of the kingdom's growth, in which is also illustrated its separating power.	4:1–34
		5. Sundry manifestations of Jesus' power, which meet with varied reception, some believing, some unbelieving, some slow to believe.	4:35—6:6

xviii.	*a*) Stilling of the Tempest.	4:35–41
xix.	*b*) The Gerasene demoniac.	5:1–20
xx.	*c*) Jairus's daughter raised to life.	5:21–43
xxi.	*d*) The rejection at Nazareth.	6:1–6
xxii.	6. The sending out of the Twelve to engage in work like that of Jesus himself.	6:7–29
	7. The continuance by Jesus of his work in Galilee, with the reappearance of the same features: he heals and feeds the multitudes; his disciples are slow of understanding: the multitudes follow him; the Pharisees oppose him.	6:30—7:23
xxiii.	*a*) The feeding of the five thousand.	6:30–46
xxiv.	*b*) Jesus walking on the sea.	6:47–52
xxv.	*c*) Many healed in Galilee.	6:53–56
xxvi.	*d*) On eating with unwashen hands.	7:1–23
	8. A withdrawal from Galilee into gentile territory, and the ready faith which Jesus finds there.	7:24–37
xxvii.	*a*) The Syrophœnician woman's daughter.	7:24–30
xxviii.	*b*) The deaf and dumb man healed.	7:31–37
	9. Further experiences in Galilee, in which the same features as before appear.	8:1–26
xxix.	*a*) The feeding of the four thousand.	8:1–10
xxx.	*b*) Pharisees demanding a sign from heaven.	8:11–21
xxxi.	*c*) A blind man healed near Bethsaida.	8:22–26
	10. A second withdrawal from Galilee: tour to Cesarea Philippi and return to the sea. Jesus draws out from Peter the confession of him as the Christ, and begins to teach his disciples concerning his own sufferings, and the conditions of discipleship to him.	8:27—9:50
xxxii.	*a*) Peter's confession of Jesus' messiahship.	8:27–30
xxxiii.	*b*) Jesus' prediction of his own death and resurrection.	8:31—9:1
xxxiv.	*c*) The transfiguration.	9:2–13
xxxv.	*d*) The demoniac boy healed.	9:14–29

xxxvi.	*e*) Jesus again foretells his death and resurrection.	9:30–32
xxxvii.	*f*) The ambition and jealousy of the disciples reproved.	9:33–50
	III. THE JOURNEY FROM GALILEE TO JUDEA, and instructions on the way; on nearing Jerusalem he is publicly saluted as son of David.	chap. 10
xxxviii.	1. Departure from Galilee into Perea.	10:1
xxxix.	2. Concerning divorce.	10:2–12
xl.	3. Blessing little children.	10:13–16
xli.	4. The rich young man who had kept the commandments.	10:17–31
xlii.	5. Jesus' announcement of his crucifixion.	10:32–34
xliii.	6. Ambition of James and John reproved.	10:35–45
xliv.	7. The blind man near Jericho healed.	10:46–52
	IV. THE MINISTRY IN JERUSALEM: Jesus causes himself to be announced as Messiah: comes in conflict with the leaders of the people; predicts the downfall of the Jewish temple and capital.	chaps 11–13
xlv.	1. The triumphal entry; Jesus saluted as Messiah.	11:1–11
xlvi.	2. The cursing of the fig tree.	11:12–14
xlvii.	3. The cleansing of the temple	11:15–19
xlviii.	4. Comment on the withered fig tree.	11:20–25
	5. Conflict with the Jewish leaders.	11:27—12:40
xlix.	*a*) Christ's authority challenged.	11:27–33
l.	*b*) The parable of the vineyard.	12:1–12
li.	*c*) Three questions by the Jewish rulers.	12:13–34
lii.	*d*) Jesus' question concerning David's son.	12:35–37
liii.	*e*) Warning against the scribes.	12:38–40
liv.	6. The widow's two mites.	12:41–44
lv.	7. The prophetic discourse concerning the downfall of the temple and city.	chap. 13
	V. THE PASSION HISTORY.	chaps. 14, 15
lvi.	1. The plot of the Jews.	14:1, 2
lvii.	2. The anointing in the house of Simon the leper.	14:3–9
lviii.	3. The bargain with Judas.	14:10, 11

lix.	4. The last passover of Jesus and his disciples.	14:12–26
lx.	5. Prediction of Peter's denial.	14:27–31
lxi.	6. The agony in Gethsemane.	14:32–42
lxii.	7. The betrayal and arrest.	14:43–52
lxiii.	8. The trial before the Jewish authorities.	14:53–65
lxiv.	9. The denials of Peter.	14:66–72
lxv.	10. The trial before Pilate.	15:1–20
lxvi.	11. The crucifixion and the death of Jesus.	15:21–41
lxvii.	12. The burial.	15:42–47
lxviii.	VI. THE RESURRECTION OF JESUS, attested by the empty tomb and the word of the young man.	16:1–8
lxix.	Appendix: Summary of the appearances of Jesus.	16:9–20

Abba. A Hebrew word signifying father; an expression of filial affection. (14:36.)

Alabaster. A soft limestone of light color found in large quantities in the region between the Euphrates and Tigris rivers and in Egypt. It was easily chiseled, and was much used for making vases and vessels for holding unguents. The word is used also of the vessel itself. (14:3.)

Andrew. A brother of Simon Peter, and one of the twelve apostles. (1:14, 29; 3:18; 13:3.)

Anoint. To rub with oil, or to pour oil upon. (6:13; 14:8.)

Arimathea. A Jewish city whose exact location is unknown; referred to in the gospels only as the residence of one Joseph of Arimathea. See "Joseph" in this dictionary. (15:43.)

Authority. Moral right to do a certain thing, as to teach, to command, to forgive sins. (1:22; 2:10; 3:15; 6:7; 10:42; 11:28, 29, 33; 13:34.)

Baptize. To dip, immerse, plunge; used in the New Testament (*a*) of bathing (Mark 7:4 margin); (*b*) of the immersion of a person in water as a religious rite accompanying confession of sin or profession of faith in Jesus; (*c*) figuratively, of the complete subjection of one to the Holy Spirit. (1:4, 5, 8, 9; 7:4; 10:38, 39; 16:16.)

Baptizer. One who baptizes: A title applied to John, more commonly called the Baptist, because he baptized those who accepted his preaching and, acknowledging their sins, sought forgiveness. (6:14, 24.)

Beelzebub. A name (probably more correctly written Beelzebul) which the Jews applied to Satan as the prince of the evil spirits. The precise sense of the word is not certainly known. It perhaps meant "lord of filth," and was intended to express contempt. (3:22.)

Bethany. A village on the eastern slope of the Mount of Olives, now a poor Moslem village of about forty houses known as El Azariyeh, "the place of Lazarus." It was a little less than two miles east of Jerusalem (John 11:18) from the sight of which it was entirely cut off by the Mount of Olives. See the map on p. 151. It was the home of Martha and Mary and their brother Lazarus (John 11:1, 2), and it is natural to think that it was to their house that Jesus went to spend the nights after the busy and trying days in Jerusalem, in the week before his crucifixion. John 12:1–8 tells expressly of a supper which was given in Jesus' honor in Bethany and at which Martha served. (11:1, 11, 12; 14:3.)

Bethphage. A village, or possibly a district, on the Mount of Olives, and near Bethany; but unlike Bethany its exact location has never been determined. (11:1.)

Bethsaida. There is some difficulty in determining precisely where the town of this name referred to in Mark 6:45 was. From 6:32 and 53 it is evident that the feeding of the five thousand took place across the Sea of Galilee from Gennesaret, and from vs. 45 that it was across the sea from Bethsaida. Since, then, the tract of Gennesaret was on the west side of the sea, we naturally think that Bethsaida was on that side also. But the only Bethsaida of which we have certain knowledge is Bethsaida Julias, on the east bank of the Jordan at or near its entrance into the Sea of Galilee. The matter might be explained by supposing that the feeding of the five thousand occurred farther south than the plain of

Butaiha in which Bethsaida Julias lay, so that one might set out from the place where it occurred to cross to Bethsaida and then, departing somewhat from the intended course, arrive at Gennesaret. But the several accounts in Mark and the other gospels could be more easily interpreted if we could suppose that beside Bethsaida Julias, on the eastern side of the sea, there was a Bethsaida of Galilee (John 12:21) on the western side of the sea, in or near the tract of Gennesaret. Many have supposed this to be the case; but it is not quite certain whether this is really so, or whether we must suppose all the passages to refer to Bethsaida Julias. (6:45; 8:22.)

Blaspheme. To speak or act defiantly and contemptuously of God. (3:28, 29.)

Camel's hair. The camel has both a long coarse hair and a fine soft hair which is covered by the longer coarser hair. From the fine hair there is made a very fine cloth, such as is seen in camel's hair shawls. From the long coarse hair a very coarse cloth is made, which is used for the coarsest kind of clothing and for tents. It is this latter kind only that is spoken of in the gospels. (1:6.)

Capernaum. A city on the northwestern shore of the Sea of Galilee, about the exact location of which there is difference of opinion. Probably, however, it was at the place now known as Khan-Minyeh. It had a synagogue (Luke 7:5); a detachment of soldiers was stationed there, as is shown by its being the residence of a centurion (Luke 7:1, 2); and it was a place for the collection of duties, probably on products brought across the sea or along the road that led past Khan-Minyeh from the north. Jesus made it his home during his public ministry. (Matt, 4:13.) (1:21; 2:1; 9:33.)

Centurion. An officer in the Roman army, or in armies organized on the Roman model, in charge of a company of fifty to one hundred men; hence of nearly the same rank and authority as a captain in the United States army. (15:39, 44, 45.)

Cesarea Philippi. A city at the foot of Mount Hermon (see the map), near the headwaters of the Banias, one of the three streams that unite to make the Jordan. Itself 1,050 feet above sea-level, snow-capped Hermon towered above it 8,000 feet more. From the Sea of Galilee to Hermon was a journey of about twenty-five miles, involving an ascent of about 1,700 feet. (8:27.)

Charger. A platter. (6:23, 28.)

Chief-Priests. The word so translated is simply the plural of the word translated high-priest. See that word in this dictionary. According to ancient Jewish custom, the high-priest held his office for life, so that there could never be more than one living high-priest. In the time of Jesus, however, it had come to pass that the political authorities, Roman or Herodian, appointed and removed the high-priest at will. Thus there might be living several men who had been high-priests, and who by reason of this fact, as well as because they were chosen originally from certain influential families, were men of special influence. To them was applied the name "high-priests." or, as the word is translated in our version, "chief priests." (8:31; 10:33; 11:18, 27; 14:1, 10, 43, 53, 55; 15:1, 3, 10, 11, 31.)

Christ. A title employed in New Testament times to designate the deliverer whom many among the Jewish people were expecting to come and save their nation. From very ancient times the Jewish prophets had taught the people to look forward to a time of prosperity and blessing in the future. Especially in times of evil or distress did the prophets insist that God would deliver and bless his people, though they often coupled with this the announcement that the people must first be chastened by affliction because of their sins. In some of these predictions of the prophets

it is said that this deliverance will come through David, or the son of David, or a personal deliverer otherwise described. In the course of time the general hope of deliverance tended more and more to assume the personal form, and in Jesus' day, and just before that time, the word "Christ," which, like its Hebrew equivalent, "Messiah," means "anointed," and conveys a reference to the fact that a king was inducted into office by being anointed (1 Sam. 16:1, 3, 13), came to be a common title, apparently the most common title, to designate this hoped-for savior of the nation.

Different people evidently had very different ideas of what the Messiah would do, when he came. Some emphasized the righteousness of his character and of his reign; others, the political deliverance of the nation from the Roman power; others, the punishment which he would inflict upon the wicked. Apparently no one thought of the work of the Christ just as Jesus did, and least of all dreamed that it involved suffering, rejection, and death.

This word, with the article, "the Christ," at first simply a title for the expected deliverer without reference to who he was personally (as we might say, "it is the duty of the president to do this," without reference to who might at the moment fill the president's chair, or even in advance of the election of a president), was naturally applied to Jesus when his disciples came distinctly to recognize him as the Messiah (see Mark 8:29). Still later, used alone, or combined with the name "Jesus," it became almost a personal name, like Jesus itself, yet perhaps always retaining in the New Testament a reminiscence of its meaning as a title. Of this later usage, however, we have only a trace in Mark's gospel. In 12:35; 13:21; 14:61 it is purely a title, not designating Jesus personally, but the Messiah without reference to his personal identity. In 8:29 we have Peter's acknowledgment that Jesus is this expected deliverer, and in 15:32 an ironical acknowledgment by those who did not at all accept him as Messiah. Chap. 1:1 and 9:41 reflect the later usage. (1:1; 8:29; 9:41; 12:35; 13:21; 14:61; 15:32.)

Compassion. Kindly, sympathetic feeling toward those in suffering, such as leads one to wish to help them. (1:41; 6:34; 8:2; 9:22.)

Confess. To acknowledge; as one's own conduct, especially one's sins (1:5); or another person, *i. e.*, his authority or goodness, or relationship to one (Matt. 10:32).

Corban. Properly a gift; and, by usage, a gift devoted to God. Yet with extraordinary perversity the Pharisees held that a man might by applying to his property the term "Corban" exclude it from the use of a particular person, but retain it for himself. (7:11. See EDERSHEIM, *Life of Jesus*, Vol. II, pp. 19 ff.)

Councillor. A member of the Sanhedrin. See also "Sanhedrin." (15:43.)

Crucify. To put to death on a cross. The cross was a Roman, not a Jewish, instrument of executing criminals, and was the most disgraceful, as it was one of the most painful, instruments of torture and death in use among the Romans. The condemned man was fastened by nails, or otherwise to a cross-piece, which was then drawn up by a rope and fastened to the upright post already fixed in the ground. The weight of the body rested on a peg driven into the upright post, but nails were also driven through the feet. Death resulted from starvation or pain. (15:13, 14, 20, 24, 27.)

Cyrene. The chief city in Libya, in Africa, but inhabited by Greeks, among whom were not a few Jews. (15:21.)

Dalmanutha. A city on the shore of the Sea of Galilee, the precise location of which has never been determined. It was most probably on the southwestern shore of the sea. (8:10.)

Decapolis. A name applied to a region in which were located ten Greek cities, which had been established since the days of Alexander's conquest, and which had in the days of Jesus recently formed a league. The cities included Gadara, Gerasa, Philadelphia, Scythopolis, and others, all but Scythopolis, the capital of the confederation, lying east of the Jordan. (5:20; 7:31.)

Demon, demoniac, demoniacal possession. See "Devil."

Devil. There are two words which are translated "devil" or "devils" in the New Testament, which really have different meanings. The one of these, used only in the singular, refers to the great evil spirit, called also Satan, and the tempter. In this sense there is but one devil spoken of in the New Testament. The other word, for which you will always find in the margin of the Revised Version the word "demon," is used either in the singular or the plural, and denotes one of those malicious spirits who were believed by the Jews and many other peoples to plague and torment men by taking possession of them and making them sick or insane. Of these malicious spirits, Satan was thought of as the prince. Jesus and the Evangelists speak after the custom of the time. If Jesus had any different thought on the subject, he did not think it worth while to attempt to communicate it to his disciples or the people. Yet it is to be noticed that, while Jesus always condemns sin, and the yielding to temptation, he treats the demoniacs, those who were possessed of demons (unclean spirits), as unfortunate beings to be pitied and helped, rather than as in any special sense sinners. Whatever was the cause of the peculiar and sad condition of the demoniacs, there is nothing in Jesus' treatment of them to suggest that they were peculiarly sinful. The men whom he unsparingly condemned were not demoniacs, but men who in possession of their senses were doing wrong, and in this sense "children of the devil." (1:32, 34, 39; 3:15, 22; 5:15, 16, 18; 6:13; 7:26, 29, 30; 16:9, 17.)

Elders. Properly "older men;" but in the New Testament usually an official title. It is used in four different senses. In Mark 7:3, 5, it means the ancients, the forefathers of those then living. In Mark 8:31; 11:27; 14:43, 53; 15:1, it designates the members of the great Sanhedrin (see "Sanhedrin" in this dictionary) or those among them who, being neither scribes nor priests, owed their position to their personal reputation. In Luke 7:3 it refers to members of the local council having in charge the synagogue and local public affairs generally. In the book of Acts and the epistles it usually refers to the men who presided over Christian churches, having somewhat the same office as those whom we commonly call pastors. (7:3, 5; 8:31; 11:27; 14:43, 53; 15:1.)

Eternal. The word so translated in the New Testament is derived from a Greek word meaning age, or period of time, and then an unlimited period, and itself means continuing without limit (except such as lies in the nature of the thing to which the adjective is applied). It is used in Mark both of sin (or its punishment) (3:29), and of life (10:17, 30). See the word "Life" in this dictionary.

Faith. Belief, confidence, trust. The faith commonly spoken of in the gospels is a belief that Jesus can do a certain thing (sometimes one thing, sometimes another; see Mark 4:40; Matt. 9:28, 29; Luke 7:50) such as led him who had it to come to Jesus and commit his case to him. To such faith Jesus always responded by doing that which men believed he could do. Faith in God is a like confidence that God can and will do for him who believes that which he believes (see Mark 11:22, 23), or a more general confidence in God's fatherly goodness and love, and trust that he will do for us what we need

(Luke 12:22-30; *cf.* Matt. 7:7-11). Jesus constantly sought to lead men to have such faith in him and in God. A mere belief that something is true, which belief in no way affects one's actions, is never in the gospels called faith. (2:5; 4:40; 5:34; 10:52; 11:22.)

Forgive. To forgive a person is to cease to take account of the wrong which he has done one, either judicially, by releasing him from the penalty of his sin, or personally by ceasing to cherish any anger against him and taking him again into one's favor. To forgive sins is to cease to take account of them either as requiring punishment or as ground of anger against the offender. (2:7, 9, 10; 3:28; 4:12; 11:25, 26.)

Forgiveness of Sins. Release of the wrong-doer from penalty and restoration to favor. (3:29.)

Galilee. The northern portion of Palestine west of the Jordan. It was bounded on the west by Phœnicia, on the north by Syria, on the east by the Jordan River and the east shore of the Sea of Galilee, on the south by Samaria. Together with Perea (the southern part of Palestine east of the Jordan), it was ruled in the time of Jesus by Herod Antipas the tetrarch, who held his authority, however, subject to the consent of the Romans, who at this time ruled almost the whole civilized world. The entire area of Galilee was about 1,600 square miles. It was thickly populated, mainly with Jews, but contained a good many gentiles also. The people were somewhat less under the influence of the priests and rabbis than those of Jerusalem and Judea. (1:9, 14, 39; 3:7; 6:21; 9:30; 14:28; 15:41; 16:7.)

Galilee, Sea of. A beautiful lake thirteen miles long from north to south, and eight miles wide at its greatest width, near the north end. The Jordan River flows into it from the north end, and out again at the south. The whole Jordan valley lies very low, and the Sea of Galilee lies 682 feet below the sea-level, and even more than this below the adjacent hills of Galilee. Partly because of this position, it is now, and must always have been, subject to sudden and severe storms. In ancient times there were several flourishing cities on its shores, particularly the western; the lake abounded in fish, and a considerable business was carried on upon its waters and along its shores. No small part of Jesus' evangelistic work in Galilee was done on and near this body of water. (1:16; 7:31.)

Gentiles. Nations, the term applied by the Jews to other peoples than Jews; sometimes used with nearly the meaning that we express by the word "heathen," foreign people who follow a false religion. (7:26; 10:33, 42.)

Gethsemane. A place, *i.e.*, a field or an estate, on the Mount of Olives. The word means "the oil press." The expression "Garden of Gethsemane" does not occur in the New Testament, but arises from the combination of Mark 14:32 and John 18:1. The traditional site of Gethsemane is in a grove of very ancient olive trees on the western slope of the Mount of Olives, just above the valley of the Kidron. (14:32.)

God, Kingdom of. See "Kingdom of God."

Golgotha. "Place of a Skull." Why the place of Jesus' crucifixion was so called is not certainly known. Three views are held: (1) that it was derived from a tradition that the skull of Adam was preserved in the place; (2) that it was so called because it was the public place of executions and abounded with the skulls of executed criminals; (3) because Golgotha in some fashion or other resembled a human skull. The third is the most generally accepted view, though scholars are now inclined to the first. There has been much discussion as to the location of Golgotha. It was outside the "second" city wall (John

19:20), but it is difficult to determine precisely where the wall was then. A church called the Church of the Holy Sepulcher was centuries later built, and still stands over the traditional site, within the present city walls. Many, however, think the true site is north of the city, just outside of the present wall, a skull-like hill in which is the so-called Jeremiah's Grotto. (15:22.)

Gospel. Good news, the facts about Jesus and the kingdom of God, which are good news to men, because they tell them how they may be saved. In modern times the word is also used of the book which contains the story of Jesus' life; but it is not so used in the New Testament. Even in the titles of our "gospels," which were added by copyists, not by the author, the book is called, not "the Gospel of Mark," etc., but "the Gospel according to Mark," meaning "the good news as recorded by Mark," etc. (1:1, 14, 15; 8:35; 10:29; 13:10; 14:9; 16:15.)

Halt. Having a halting gait; lame. (9:45.)

Head of the Corner. The corner-stone, which, binding together the two walls which meet at the corner, occupies a place of special prominence and importance. (12:10.)

Hell. The word so translated in Mark 9:43, 45, 47, is, in Greek, Gehenna. This is in turn taken from a Hebrew expression meaning the valley of Hinnom. This valley, lying on the south and east of Jerusalem, was employed as a place for the throwing of refuse and the dead bodies of animals and criminals. It is supposed that fires were always kept burning for the purpose of consuming these bodies. But whether so or not, the name came by reason of the association with it, to be used of the place of the punishment of the wicked after death, and in this sense it is always used in our gospel. In Matt. 5:22 it is called "the Gehenna of fire." (9:43; 4:5; 4:7.)

Herod. Three men of the name Herod are mentioned in the New Testament: (1) Herod the Great, who when Jesus was born (see Matt. 2:1) was, as he had been for nearly forty years, king of all Palestine (including Judea, Samaria, Galilee, and the land east of the Jordan); he died in the year 750 A. U. C., which according to the established method of reckoning is 4 B. C., but after the birth of Jesus, the date of which according to the same method of reckoning is somewhere between 7 and 4 B. C. (2) Herod Antipas, son of Herod the Great, and tetrarch of Galilee and Perea from the death of his father in 4 B. C. to 39 A. D.; (3) Herod Agrippa I., grandson of Herod the Great and nephew of Herod Antipas, who died in 44 A. D. (Acts 12:1, 21–23). The second of these is spoken of in the gospel of Mark. The title of King given to him in 6:14 was probably his simply by courtesy, his legal title being tetrarch. Like all the Herods, he held his government subject to the consent of Rome. Though less cruel than his brother Archelaus (Matt. 2:22), and in many respects a good ruler, he was a man devoid of moral purpose or principles. Politically Jesus was a subject of Herod Antipas, his home being in Galilee. (6:14, 16, 17, 18, 20, 21, 22; 8:15.)

Herodians. Partisans of the Herodian family. When Herod the Great (see preceding article) died his territory was divided among his sons, who like their father exercised their rule by the permission and subject to the higher power of Rome. Archelaus, who ruled in Judea, Samaria, and Idumea, was deposed after ten years for misrule, and a Roman governor (procurator) was put in his place. Thus when Jesus was preaching, Pilate, a Roman procurator, was in authority in Judea, while Herod Antipas, son of Herod the Great, still ruled in Galilee. Many of the Jews wished to throw off all foreign rule and be independent as they were in the days of David

and Solomon. Others preferred the direct rule of Rome to that of the Herods. The Herodians were apparently — for we know but little about them — those who favored the rule of the Herods. (3:6; 12:13.)

High-priest. At the head of the great company of priests required for the carrying on of the temple worship stood the "anointed" priest (Lev. 4:3, 5, 16), or the "high-priest" (Lev. 21:10; Numb. 35:25, 28), who held his office for life (as implied in Numb. 35:25, 28), and was succeeded by his son (Lev. 16:32). The duties of the office, as described in the Old Testament, were wholly religious (see, *e. g.*, Lev., chap. 16, and *cf.* Heb. 9:1 ff.), and the office was regarded as hereditary in the family of Aaron. But in the days of the Hasmonean rulers (second century B. C.) it passed into the family of the Hasmoneans, being combined with that of civil and military ruler, but was still held for life and passed from father to son. Under the Herods, however, and the Romans (see "Herodians") the high-priest was appointed and removed at the will of the Herods or the Roman authorities. The duties of the high-priest in Jesus' time were partly religious and partly governmental. He was the presiding officer of the Sanhedrin, and as such presided at the trial of Jesus by the Jewish authorities. (2:26; 14:47; 53, 54, 60, 61, 63, 66. See "Sanhedrin" and "Chief-priests.")

Hinnom. See "Hell."

Holy Spirit. The Spirit of God, God as he manifests himself in the hearts and to the minds of men. (1:8; 3:29; 12:36; 13:11.)

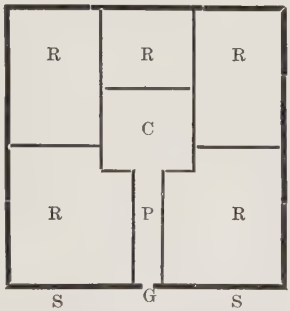
Hosanna. A Hebrew expression, meaning, "Oh save now," which came to be used in song or praise services. (11:9, 10.)

House. The houses of the poorer people of Palestine were (and still are) of but one story, and often of but a single room. They were built of a mixture of straw and mud plastered over a frame work of posts and wicker work. The walls and roof, though a foot or more thick, were not very hard, and so were easily damaged by rains, and could be easily dug through (see Mark 2:4). The roof was flat and was reached by stairs running from the street. Such a house would have but one door, and the windows would be latticed, not glazed, and small, to exclude the summer heat.

The roof of such a house was used as a place of retirement (Acts 10:9). Sometimes a booth of boughs was built upon it in summer. And again a more or less substantial and permanent roof might be placed over the main roof of the house, giving a large upper room (Mark 14:15), or a walled chamber might be built over a portion of it (2 Kings 4:2).

Houses of a better class were built around a court, which was reached from the street by a passage-way between the rooms, and closed at the street end by a door or doors as in the illustration.

GENERAL PLAN OF AN ORIENTAL HOUSE BUILT ABOUT A COURT.



S: street. P. passageway from the street to the court. G: gates. C: court, unroofed. R, R, R, R, R, rooms.

On this inner court all the rooms opened, and from it they gained their light and air.

Still more elegant houses would have two or more such courts, connected together; and would

be built in two stories, and of stone.

(1:29; 2:1, 11, 15, 26; 3:20, 25, 27; 5:19, 35, 38; 6:4, 10; 7:17, 24, 30; 9:28, 33; 10:10, 29; 11:17; 13:15, 34, 35; 14:3, 14.)

Inheritance. Property received, or to be received, by transmission from a relative, especially a father. In Mark 12:7 it denotes the property which would fall to the son in the parable, but which the servants thought to acquire by killing the heir. (12:7.)

James. The Gospel of Mark speaks of three men who bore this name: (1) James the son of Zebedee and brother of John (1:19, 29; 3:17; 5:37; 9:2; 10:35, 41; 13:3; 14:33); (2) James the son of Alpheus, called also the less (3:18; 15:40); and (3) James the brother of Jesus (6:3).

Jericho. A city in the Jordan valley, five miles west of the river, about seven miles from the Dead Sea, and 500 feet higher than the latter, but 800 feet lower than the Mediterranean. It must always have been a very hot place. It is often mentioned in the Old Testament from the time of its conquest by Joshua on. It has been repeatedly destroyed, and the modern town, called Eriha, is not exactly on the site of either the Old Testament or the New Testament city. (10:46.)

John. The Gospel mentions two persons of this name: (1) John the Baptist (1:4, 6, 9, 14; 2:18; 6:14-25; 8:28; 11:30, 32); and (2) John the son of Zebedee (1:19, 29; 3:17; 5:37; 9:2, 38; 10:35, 41; 13:3; 14:33).

Jordan River. The largest stream in Palestine, and remarkable among the rivers of the world for running in so large a part of its course below sea-level. It is formed from the junction of three streams, all of which flow from springs on the slopes or at the base of Mount Hermon. The river descends rapidly to the Sea of Galilee, which is 682 feet below sea-level, and thence in a winding and descending course to the Dead Sea, which is nearly 1,300 feet below the sea-level. The mountains on each side rise far above sea-level. The river thus runs in a deep valley, the southern portion of which especially is extremely hot, from the Sea of Galilee to the Dead Sea, a muddy stream within banks of mud. From its remotest source to the Sea of Galilee is about 35 miles; from the Sea of Galilee to the Dead Sea about 65 miles in an air-line, but much farther as the river winds. (1:5, 9; 3:8; 10:1.)

Joseph of Arimathea. A member of the Jewish Sanhedrin who, though a disciple of Jesus, feared to announce himself as such. (See Matt. 27:57-60; Mark 15:42-46; Luke 23:50-53; John 19:38-42.)

Joses. Two men of this name are mentioned in this Gospel: (1) a brother of Jesus (6:3); (2) a brother of James the less (15:40).

Judas. Two men of this name are mentioned in this Gospel: (1) Judas Iscariot, one of the Twelve, who also betrayed Jesus (3:19; 14:10, 43); (2) a brother of Jesus (6:3).

Judea. The southern portion of Palestine, bounded on the north by Samaria, on the east by Perea and the Dead Sea, on the south by Idumea, and on the west by the Mediterranean Sea. Together with Idumea and Samaria it was given by Herod the Great to his son Archelaus, who ruled it from 4 B. C. to 6 A. D. In the latter year these territories were made a Roman province under a Roman procurator. Jerusalem was its capital, and, by reason of the presence in it of the priests and scribes, its inhabitants were much more under the control of the Jewish leaders than those of Galilee. (1:5; 3:7; 10:1; 13:14.)

Kingdom of God. The reign of God among men; that state of human society in which God's will is obeyed. In a sense the "kingdom of God" has always been in the world, since God has always been present in the world influencing men's hearts and

lives, and there have always been men who have sought to do God's will. But the prophets and pious men of Israel were always hoping for a time in which God's will should be more fully done, and men should be correspondingly better and happier. It was this better state of human society of which Jesus spoke when he said that the kingdom was near (1:12), and to enter into the kingdom meant to have part in it and its blessings (10:15). Many of the Jews of Jesus' day were looking for the coming of the kingdom, expecting it in connection with the coming of the Messiah as a civil ruler in Jerusalem. Some emphasized the righteousness with which he would rule, others the material prosperity which he would bring or his victory over those whom they regarded as the oppressors of the nation. But probably none of them looked for a kingdom so wholly moral and spiritual in its aims as that which Jesus came to found. (1:15; 4:11, 26, 30; 9:1, 47; 10:14, 15, 23, 24, 25; 12:34; 14:25; 15:43.)

Lamp. The ancient Palestinian lamp was frequently only an earthenware bowl in which olive oil was poured; one end of a twisted wick of flax was then inserted in the bowl and the other lying on the edge of the bowl was lighted. The bowl was sometimes made with a closed top with two openings, one in the center, and one in the projecting end for the wick. (4:21.) See the illustration, p. 53.

Lamp-stand. The place for setting the lamp, probably sometimes a projection on the wall or the window-ledge, sometimes a simple portable stand. (4:21.)

Leper. One afflicted with the disease called leprosy, which, though in its early stages not easily distinguished from comparatively harmless skin diseases, became ulcerous, painful, and loathsome, and was almost always fatal. It was regarded as contagious, and excluded the sufferer from society as well as made him ceremonially unclean. (See Lev., chaps. 13, 14.) (1:40; 14:3.)

Levi (2:14). See "Matthew."

Life. There are two different words for life in the gospel of Mark. One of them denotes existence according to the highest, true ideal of existence for a moral being—the state of being in which men are what they ought to be and enjoy what it is good and desirable to enjoy. (9:43, 45; 10:17, 30.) It is life in this sense that is eternal.

The other signifies that in man which distinguishes him from a dead or inanimate thing, and in effect in certain connections includes all the energies and powers of a living being. (3:4; 8:35, 36, 37; 10:45; 12:30; 14:34.)

In effect, though not in just these words, Jesus says in 8:35, 36; 9:43, 45, that life in the latter sense is to be sacrificed, if need be, that we may enter into life in the former sense. He himself gave his life (in the second sense) that he might give life (in the first sense) to others; and this too he teaches his followers to do.

Locust. The term "locust," as used in the Bible, is a general word for any insect of the family to which our common grasshopper belongs, as well as the locusts which occasionally sweep across our western prairies, destroying everything green before them. The Arabs of today eat the locusts prepared in various ways, especially fried in oil. Experiments have shown that the grasshopper of our western prairie is also eatable. The notion that the locusts that John the Baptist ate were a vegetable pod is an entire mistake. (1:6.)

Maimed. Crippled, mutilated by the loss of some member of the body. (9:43.)

Market-place. An open place either on the edge of the town, at the gate, or within the town, where the people were accustomed to assemble; used for public meetings and for the transaction of business, such as hiring servants or laborers, buying, selling, etc. (6:56; 7:4; 12:38.)

Matthew. Called also Levi. A publican (see the word "Pub-

lican" in this dictionary) who became a disciple of Jesus and was chosen as one of the Twelve (3:18). It is to him that our first Gospel is ascribed by ancient tradition.

Mount of Olives. A hill lying east of Jerusalem, from which it is separated by the valley of the Kidron. Being higher (2,600 to 2,824 feet above sea level) than the city itself, from it one could look down upon Jerusalem and the temple (2,440 feet above sea level). On its eastern slope was the village of Bethany, having no view of the city because of the intervening ridge. On its western slope was Gethsemane (see this word). Three roads led from Bethany to Jerusalem over the Mount of Olives. It was probably over the southernmost of these that Jesus entered the city in his triumphal entry. (11:1; 13:3; 14:26.)

Myrrh. An aromatic gum that exudes from a shrubby tree which grows in Africa; used as a perfume, a medicine, and in the preparation of a body for the grave. (15:23.)

Nazareth. A city just north of the plain of Esdraelon, amid the hills of Galilee, still inhabited by 7,000 or 8,000 people, and known as El-Nasira. The town was not on any of the great roads of Palestine, but the hills about commanded a wide and beautiful view, including the plain of Esdraelon, which with its surrounding hills was the scene of much Old Testament history, the Mediterranean Sea with its ships, and the roads both north and south of the city, along which passed caravans of trade, Roman armies, and many travelers. (1:9, 24; 10:47.)

Offend. To cause to fall into error or sin. To be offended is to fall into error or sin. (4:17; 6:3; 9:42, 43, 45, 47; 14:27, 29.)

Ointment. Oil used for anointing, usually perfumed. (14:3, 4, 5.)

Palsy. Paralysis. A disease which rendered one wholly or partially unable to move. (2:3, 4, 5, 9, 10.)

Parables. A parable is a figure of speech in which commonly observed facts, or conceivable experiences, are used to teach or illustrate religious truths. (4:13, 30, 34; 7:17; 12:12; 13:23.)

Passover. One of the principal Jewish feasts, celebrated annually in the spring (March or April) in commemoration of the deliverance of the people out of Egypt under Moses. In New Testament times it was celebrated in Jerusalem, people coming from all parts of Palestine, and even from more distant lands. The lamb, itself called passover, was slain in the temple by the priests, but the supper was eaten at night, each family in its own lodging. The following is the probable order of ceremonies: (1) blessing of the first cup of wine; (2) handwashing and prayer; (3) bitter-herbs, dipped in a mixture of fruit and vinegar, and eaten; (4) second cup, in connection with which the father answers his son's question about the meaning of the feast; (5) singing of Pss. 113, 114, called (the first part of) the Hallel; (6) sop (a bit of the paschal lamb and bitter herb in bread) dipped in vinegar and eaten; (7) paschal lamb eaten; (8) eating a piece of unleavened bread; (9) third cup of wine; (10) fourth cup; (11) singing of Ps. 115–118, the blessing in song. The Feast of Unleavened Bread extended through the six days following the passover (Lev. 23:5, 6; Deut. 16:8), and Mark 14:12 even reads as if the day on which the passover lamb was killed was included in the days of unleavened bread. It was forbidden to eat leavened bread with the passover, or even to have any in the house during the days of the feast (Exod. 13:7; Deut. 16:1-8). (14:1, 12, 14, 16.)

Penny. The word so translated refers to the Roman denarius, worth about 17 cents (12:15; 14:5). See next word.

Pennyworth. What can be bought for a denarius, which was about a day's wages of a laborer; equivalent to 17 cents in American money, but of course of much

greater purchasing power than that sum with us, more nearly of the value of a dollar. (6:37.)

Perea. The southern part of the land east of the Jordan. In the division of the kingdom of Herod the Great after his death, Perea and Galilee fell to Herod Antipas, who received the title of tetrarch.

Pharisees. A society or sect of the Jews, which arose in the second century before Christ was born. The primary object of the society was to keep Israel separate ("Pharisee" means "separatist") from the surrounding heathenism and its own members from everything defiling. To this end they were very strict in observing the Mosaic law as their scribes interpreted it, and the oral law of the scribes known as the "tradition of the elders." They were the most influential portion of the nation religiously, and were looked up to as such even by those who did not observe all their customs. Unhappily they were prone to despise others and regard themselves alone as "the righteous." (2:16, 18, 24; 3:6; 7:1, 3, 5; 8:11, 15; 10:2; 12:13.)

Pilate. A Roman who was appointed procurator (governor) of the Roman province of Judea, which included not the whole of Palestine, but Judea proper, Samaria, and Idumea, in the year 26 A. D., and held office for ten years, thus covering the period of the public ministry of John the Baptist and Jesus. While Jesus was in Galilee he was under the jurisdiction of Herod Antipas, but passed under that of Pilate when he came to Jerusalem. (15:1, 2, 4, 5, 9, 12, 14, 15, 44.)

Pretorium. A name applied to the palace of the governor of a Roman province. (15:16.)

Preparation. As the name of a day of the week, "Preparation" was applied by the Jews to Friday, because on that day pious Jews made ready for the sabbath, which they observed on the day we call Saturday. (15:42.)

Publican. A collector of customs. Galilee was in the time of Jesus ruled by Herod Antipas, subject to the general control of the Romans. Herod's income was probably derived largely from customs, *i. e.*, taxes paid on goods carried into or out of the country. The privilege of collecting these customs was sold to contractors, who were to turn over a certain sum to Herod, and must collect enough more to pay themselves. These contractors in turn sold to various persons the right of collection in specific places. As these men, too, had to collect more than they paid in order to get their own pay, the system naturally led to extortion. (See John's words to the publicans, Luke 3:13.) This extortion, as well as the fact that the publicans, represented the government of Rome (in Galilee indirectly, since Herod Antipas was really subject to Rome; in Judea directly, the Roman procurator having the matter in charge), to which many of the Jews felt it a disgrace to be subject, made the publicans hated and despised. (2:15, 16.)

Rabbi. A title by which the Jews addressed their religious teachers. The word is Hebrew and means "my great one." (9:5; 11:21; 14:45.)

Rabboni. An Aramaic word nearly equivalent to rabbi, and meaning "my master." (10:51.)

Remission of sins. Forgiveness of sins, *i. e.*, release of the sinner from punishment, and restoration to God's favor. (1:4.)

Repentance. Change of mind, a turning away from a former sinful life and turning to God in a spirit of love and obedience. (1:4.)

Resurrection. Rising from the dead. Once in the New Testament (Heb. 11:35) the word is used of the restoration to life of certain Old Testament persons. But aside from this passage it is used of the rising of Jesus from the tomb as an accomplished fact, or of the future rising of the dead. (12:18, 23.)

Sabbath. The seventh day of the week, reckoned from sun

set Friday to sunset Saturday, which by the law of Moses (Exod. 20:8–11; 31:15) was sacredly devoted to rest from every kind of labor. Later Jewish custom made it also a day of public worship in the synagogue (see, for example, Mark 1:21; Luke 4:16). In the days of Jesus the scribes of the Pharisees insisted upon so strict an abstinence from labor, and upon the observance of so many minute rules concerning what could, and what could not, be lawfully done on the sabbath, as to make the day a burden rather than a relief. To carry any burden on the sabbath day was forbidden (John 5:10; the bed in this case was probably only a light mattress), or to pluck heads of grain and rub them in the hand, this being regarded as including reaping, threshing, and winnowing (Mark 2:23, 24), or to do anything for the relief of the sick that could possibly be delayed till the sabbath was past (Luke 13:10–14; Mark 3:1–6). With these interpretations of the will of God respecting the sabbath Jesus did not agree, teaching instead that the sabbath was made for man (Mark 2:27, 28) and that it was pleasing to God that it be used for doing deeds of kindness to one's fellow-men. (2:27, 28; 3:2, 4; 6:2; 15:42; 16:1.)

Sadducees. A party among the Jews, who in many things were opposed to the Pharisees, but fundamentally in this that, while the aims and ideals of the Pharisees were religious, those of the Sadducees were political. The high-priests, who since the days of the Hasmonean princes (second century B. C.) had been rulers as well as priests, and whose interest in religion was almost wholly on the formal side of the temple worship, were mostly Sadducees, and the party represented the aristocracy of the high-priests and ruling class, as against the Pharisees who stood for orthodoxy in religious thought and strictness in religious life. The Sadducees refused to be bound by the oral "tradition of the elders," holding that only the written law of Moses was binding, and rejected the belief, which the Pharisees held, in the existence of angels, spirits, and the resurrection of the dead. (12:18.)

Sanhedrin. A council or court of the Jews, which, originating at an unknown time, but probably in a period when the Jews had a measure of independence, continued to exist and to exercise a certain degree of authority under the Herods and the Romans. It is said to have contained seventy-one members. These were called "elders," and were largely chief-priests and scribes. In the time of Jesus the high-priest was president of the Sanhedrin, and the Sadducean influence predominated, though both Pharisees and Sadducees were included in the membership. As a court the Sanhedrin was practically the supreme court of the nation, and its decisions were binding on all Jews. But at just about the time of Jesus' public ministry the Roman authorities had forbidden them to execute a death sentence without the consent and approval of the Roman governor (procurator) of Judea. Thus, though the Sanhedrin could try Jesus, they could not put him to death till Pilate had approved their sentence. (13:9; 14:55; 15:1.)

Satan. The evil spirit, called also the devil (Matt. 4:8, 10), who is spoken of in the New Testament as tempting men to sin (Matt. 4:1, 10), and hindering them in their plans for good (1 Thess. 2:18). The word itself means "adversary," as the word "devil" means "slanderer." *Cf.* "Beelzebub" and "Devil." (1:13; 3:23, 26; 4:15; 8:33.)

Scribes. Professional teachers of the Jewish law. Most of them belonged to the society of the Pharisees, and accordingly laid great emphasis, in their teaching, on the minute requirements of the oral law. See under "Pharisees." (1:22; 2:6, 16; 3:22; 7:1, 5; 8:31; 9:11, 14; 10:33; 11:18, 27; 12:28, 32, 35, 38; 14:1, 43, 53; 15:1, 31.)

Sea of Galilee. See "Galilee, Sea of."

Shewbread. The regulations of the tabernacle and of the temple required that once a week on the sabbath two rows of six loaves should be placed on the table in the holy place, thus "before Jehovah." The loaves which were removed when new ones were provided were eaten by the priests, who alone were permitted to eat them. (See Lev. 24:5-9; Exod. 25:30; 1 Sam. 21:4-6.) (2:26.)

Sidon. An ancient city of Phœnicia on the Mediterranean coast (see the map), about twenty-five miles north of Tyre and sixty miles or more from the Sea of Galilee. The inhabitants were, of course, gentiles. The city is spoken of in Egyptian records as early as 1500 B. C.; in the Old Testament (Gen. 10:19, etc.), and by Homer in the *Iliad* and *Odyssey*. (3:8; 7:24, 31.)

Sign. A material proof of a spiritual mission; something presented to the senses that proves the existence of something else, not presented to the senses. (8:11, 12; 13:4.)

Sin. Conduct whether of thought or outward action, that does not conform to God's righteous will, the standard that he has set for men. The word is used in this Gospel in 1:4, 5; 2:5, 7, 9, 10; 3:28, 29; but sin is spoken of without the use of the word in other passages, such as 7:6-8, 20-23; 10:21, 22; 12:15; 16:16.

Son of David. Some of the Old Testament passages which express, or on which were based, the messianic hope of the Jews (see "Christ" in this dictionary) predict that the deliverer of Israel shall be a son of David (see 2 Sam. 7:14; Jer. 23:5; 33:15). From this fact "the Son of David" came to be a recognized title of the expected Messiah. Thus in a psalm written by a Pharisee about sixty years before Jesus was born the psalmist prays: "Behold, O Lord, and raise up unto them their King, the Son of David, in the time which thou, O God, knowest, that he may reign over Israel, thy servant." (10:47; 12:35.)

Son of God. This expression is used both in the Old Testament and in the New to describe a person or a people as sustaining some one or more of the relations which a son sustains to a father. In the gospel of Mark it is applied only to Jesus, and describes him either as the special object of God's approving love, or as the one who is God's representative to men, or, with a union of both these ideas, God's beloved whom he made his representative to men (see 1:1, 11; 3:11; 9:7; 14:61; and especially 12:6). In designating Jesus as God's representative, it approaches the meaning of "Christ;" yet the latter term is kingly; "Son of God" is filial. On the exceptional usage in 15:39 see the notes on that passage. (1:1, 11; 3:11; 9:7; 12:6; 14:61.)

Son of Man. A title by which Jesus often spoke of himself, but which others never seem to have used in addressing him. By it he probably expressed his own consciousness of being in the full sense of the word man, all that God intended man to be, doing those things and suffering those things which it is the part of man to do and to suffer. With this consciousness was doubtless connected his recognition of himself as Messiah; but "Son of Man" was probably not a recognized equivalent of Messiah. (2:10, 28; 3:31, 38; 9:9, 12, 31; 10:33, 45; 13:26; 14:21, 41, 62.)

Sons of the bridechamber. Those special friends of the bridegroom whose office it was to see that the wedding passed off pleasantly. (2:19.)

Spikenard. A kind of fragrant oil or ointment derived from an East Indian plant, and highly prized among the ancients. (14:3).

Stumble. To fall away from the right path through encountering an obstacle; to fall into sin. (4:17; 6:13; 9:42, 43, 45, 47; 14:27, 29.)

Synagogue. The Jewish place of worship in all cities and villages

in which Jews were numerous. It should be clearly distinguished from the temple, which was located in Jerusalem. The worship of the synagogue included no sacrifices or offering of incense, but consisted of prayers, reading of Scripture, and often a sermon. The service was in charge of the "ruler of the synagogue" (Luke 13:14), or of the rulers (Mark 1:22; Acts 13:15), who, however, called upon others to take the various parts in the service, viz., to recite the prayers, to read the Law and the Prophets, and to make an address or sermon. (See especially the accounts in Luke 4:16-22 and Acts 13:14-16.) (1:21, 39; 12:39; 13:9.)

Syrophœnician. A descendant of the Phœnicians of Syria, as distinguished from those of Africa. (7:26.)

Temple. The splendid building in Jerusalem which was the center of Jewish worship, where all sacrifices were offered, and where priests were continually in attendance, performing the rites and ceremonies required by the Levitical law. It was quite distinct from the synagogues, of which there were many, at least one in almost every town, and which were places, not for the offering of sacrifices and the burning of incense, but for the reading of Scripture and the exposition of the law. The temple of Jesus' day was not that built by Solomon, nor that rebuilt by Zerubbabel, but a restoration and enlargement of the older building begun in the reign of Herod the Great. (11:11, 15, 16, 27; 12:35; 13:13; 14:49, 58; 15:29, 38.)

Tomb. The Jews did not burn the bodies of the dead (save in the case of exceptional criminals, Lev. 20:14), but buried them. Though many must have been buried in graves dug in the ground (see Luke 11:44), yet the tombs spoken of in the gospels are almost all either in a cave (John 11:38), or cut in the rock. (5:2, 3, 5; 6:29; 15:46; 16:2, 3, 5 8.)

Tradition of the elders. The body of teachings and usages that had gradually grown up among the Pharisees. See also under "Pharisees." (7:3, 5; *cf.* 7:5, 8, 9.)

Transfigured. Changed in appearance. (9:2.)

Tyre. An ancient city of Phœnicia on the Mediterranean coast, often mentioned in the Old Testament. Its inhabitants were, of course, gentiles. It was famous in ancient time for the manufacture of glass, and of certain crimson and purple dyes, and for its maritime commerce. (3:8; 7:24, 31.)

Unbelief. Lack of trust or confidence. In the Gospel of Mark the word refers to the refusal of Jesus' countrymen to recognize him for what he was, and to trust in him (6:6), to the lack of complete confidence in Jesus' power to render needed help (9:24), and to the slowness of the disciples to accept the testimony that Jesus had risen from the dead. See also "Faith."

Unleavened bread. Bread made without yeast. The law required that no other kind should be used during the Feast of the Passover and of Unleavened Bread. (14:1, 12.) See "Passover" in this dictionary.

Wallet. A small leather sack for possessions. (6:8.)

Watch of the night. The Romans divided the night into four watches of about three hours each: from 6 to 9, from 9 to 12, from 12 to 3, from 3 to 6. The Jews in earlier times reckoned three watches, but in the New Testament period followed the Romans in making four. (6:48.)

Wilderness. An uninhabited region of country. (1:3, 4, 12, 13.)

Wine-skins. Bottles or sacks made of the skins of animals and used to hold wine and other liquids. (2:22.)

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